

Ben-Gurion: New Approach Needed To Religion In Israel

By NADIA LOURIE

National Jewish Post Correspondent
TEL AVIV (NJP)—The need for a more modern approach to the religious problems in Israel was voiced by Prime Minister David Ben-Gurion to Dr. Robert Gordis in a talk the pair held at Sde Boker.

Rabbi Gordis of Great Neck, Long Island, said that the prime minister told him he had read his books, and agreed generally with his views.

The rabbi, who is here for a month's visit with his wife, told The POST that what is needed in Israel is a living approach to existing Jewish traditions. This would restore to Jewish religion the "vitality and flexibility it formerly had when it was able to adjust itself to inevitable historical changes."



GORDIS

Reform, which according to Dr. Gordis, denies the fundamental aspects of Jewish religion, cannot supply the new approach.

When photographing a flowing stream, a movie camera is likely to give a more correct picture of the movement of the water than a still camera. Similarly, says Rabbi Gordis, the correct religious approach should be not to see the static picture as it is now and try to preserve it—but, (as a movie camera registers moving water) to observe "whence it came and where it is going." This would be to preserve the basis of ancient traditions and at the same time to permit their further development.

Such a move must come from Israel, he says, "such development would not replace present religious institutions in Israel, but would supplement them."

A modern synagogue in Israel could perform four main tasks according to Rabbi Gordis: 1) Counter the extreme materialist bias amongst young people, by emphasizing spiritual values. 2) Offer a perfect non-partisan platform and help to overcome the

SAYS NO ARAB-ISRAEL WAR BECAUSE OF WORLD JEWRY

By JOSEPH I. COHEN

National Jewish Post Correspondent

FLINT, Mich. (NJP)—A member of the Israeli Knesset told a United Jewish Appeal audience here that the reason "bloody, full-scale war" hasn't come to Israel yet is because of the Jewish people of the world.

Itzhak Ben-Aharon did not elaborate on his statement, which followed a prediction that "the day and hour is being brought closer when the Arabs will attack us."

Yadin To Replace Eban, Is Rumor

TEL AVIV (NJP)—Among expected changes rumored in diplomatic circles here is the appointment of General Yigal Yadin, world-famous archaeologist and former chief of staff of the Israel army to the post of ambassador to the United States.

In this eventuality, informed circles say that it is likely that Abba Eban, present holder of that position, might be named Foreign Minister.

The Israeli leader had little faith in the cease-fire agreement. He said it is not victory at all for either side or for the United Nations.

"A cease fire has ostensibly existed in the Middle East since 1948. The fact that the Arabs—which is to say Egypt—have again confirmed their 1948 armistice obligations, which they have not kept thus far despite their pledge, shows the weakness of the present so-called cease fire announcement."

Buber, Simon Support Organization

League For Jewish-Arab Friendship Discontinues Organ — Lacks Money

By S. ITZHAKI

National Jewish Post Correspondent

TEL AVIV (NJP)—The monthly publication, "Ner" (The Light), organ of the League for Jewish-Arab Friendship, has been forced to discontinue publication, its editor announced here this week. Lack of finances was given for the move.

The organization, which has had the moral support of men like Martin Buber, Dr. Ernst Simon and others, was founded by the late Dr. Judah Magnes, president of the Hebrew University.

prevailing partisanship which win the respect of the observant characterizes Israel life. 3) Christian World — an excellent Strengthen the bonds of Israel's new approach to win political youth with World Jewry. 4) Help support abroad.

B-G Asks Aliyah From West; ZOA Loses To Liberals

By CHARLES ROTH

Israel Bureau Chief

JERUSALEM (NJP)—The World Zionist Congress opened here with a call from Prime Minister David Ben-Gurion for immigration of Jews from the West to Israel, as the Zionist Organization of America lost a fight to the Lipsky-Monossion group (NJP, April 20, 1956) for the apportioning of the 34 seats allotted it.

No War This Year Says Bronfman

By ALLAN BERNFELD

National Jewish Post Correspondent

MONTREAL (NJP)—The prediction that there will be no war in Israel this year was made by Samuel Bronfman, head of the Seagram whiskey empire, on his return from Israel.

At a press conference Bronfman asserted that a complete settlement of Arab-Israeli differences is the only basis for a lasting peace.

The millionaire philanthropist said he visited Egypt and found Jews there enjoying equal rights with Egyptians. He also said there is no discrimination against Arab citizens in Israel.

This shows Middle East tensions aren't caused by race hatred, he said, but rather by "nationalist aspirations" and "the Arab states not being willing to accept the existence of Israel."

Canadian Jewry bought \$680,000 of Israel bonds at a testimonial dinner in honor of Bronfman, who is co-chairman of the bond drive in Canada.

Syria To Permit Payment To Refugees

DAMASCUS—Syria which has heretofore refused to permit Palestine refugees to accept compensation from Israel for property they may have left behind, has reversed her position. The move leaves Egypt as the only Arab nation still barring compensation to Arab refugees by Israel.

Ben-Gurion urged the widespread study of Hebrew throughout the Jewish world and stressed the study of the Bible in the original.

The Zionist Court allotted seven seats to the Lipsky-Monossion group, known as the Liberals, after rejecting pleas of Mortimer May, president of the ZOA, and Emanuel Neumann, member of the Jewish Agency executive. The ZOA administration had offered four seats to the Liberals before the delegates left New York for the Congress, but this had been rejected.

Joseph Sprinzak, speaker of the Knesset, was elected president of the Congress, which is expected to elect Nahum Goldmann as President of the World Zionist Organization, and to add several non-Zionists to the Jewish Agency executive (NJP, April 16, 1956).

Goldmann made a strong plea for the setting up of territorial Zionist federations which would abandon the present party setup in the diaspora in favor of single Zionist bodies in any one nation. The plan is expected to get approval, although without any penalty for those countries where the plan would be considered unsuitable.

The fight between the Lipsky-Monossion group and the ZOA administration goes back to the objection of the Liberal group to ties between the ZOA and the General Zionist Party in Israel. The Liberals contend that the ZOA should have no ties with any political party in Israel.

Judge Awards Kosher Butcher Who Lowered Prices \$1,700 Damages

By ALFRED G. ARONOWITZ

National Jewish Post Correspondent

NEWARK, N. J. (NJP)—Unlocked by an Irish judge in Essex County Superior Court, the door stood open today to competition among kosher butchers to lower prices for their customers.

The judge was Mark A. Sullivan Jr., who ruled Tuesday that the Essex County Federation of Kosher Butchers and its officers had conspired to boycott a kosher meat market in near-by Irvington because its owner advertised reduced prices.

Sitting without a jury, Sullivan awarded \$1,700 in compensatory damages to the plaintiff, Leonard and Harold Seroff, trading as Seroff Brothers Village Kosher Meat Market. The judge refused to grant punitive damages or an injunction prohibiting future boycotts.

SULLIVAN also dismissed a similar count against the New Jersey Federation of Kosher Butchers and its officers because, he ruled, there was insufficient proof to include them in the case.

H. Lee Sarokin, attorney for the Seroffs, previously had obtained a stipulation of dismissal of similar charges against three rabbis, Louis Weller, Louis Spitz and David Singer.

The Seroff brothers hailed the decision as a victory for the Jewish consumer. They previously had testified that an unwritten law among kosher butchers prohibits not only the cutting but even the posting of meat prices. Such a condition, they

said, keeps kosher meat prices high and drives Jewish housewives away from kashrut and toward the more reasonable prices of unkosher meat in the supermarkets.

SEEKING \$100,000 in compensatory damages and \$500,000 in punitive damages, the Seroffs charged that the conspiracy to apply the economic pressure through an embargo by kosher meat wholesalers resulted in March, 1955, after they placed signs in their windows advertising meat at lower than average kosher prices.

The brothers testified that Matthew Shulman, business agent of the Essex County Federation and one of the defendants, asked them to remove the signs and threatened to cut off their meat supply if they refused to do so.

When the Seroffs failed to comply with Shulman's request, they testified, three of their seven wholesale suppliers stopped dealing with them. The remaining four continue to supply the Seroffs. But the brothers had to obtain their meat in secret, nocturnal meetings at pre-arranged highway locations.

THEY ALSO TESTIFIED that they had to drive long distances to out-of-town slaughterhouses, including one in Trenton. Shulman, they told the court, once followed them to Trenton and the dealer there subsequently refused to sell to them.

One wholesale meat dealer corroborated the Seroffs' testimony, declaring that Shulman tele-

phoned him and said that if he continued to supply the Seroffs other kosher butchers would boycott him. The remaining six wholesalers gave varying stories about why they stopped supplying the Seroffs with meat.

Judge Sullivan awarded the compensatory damages on the basis of figures that the Seroffs paid an average of 2 cents per pound more for meat because they had to take what the wholesalers gave them, rather than bargain for price at the slaughterhouses.

WITH THE SEROFFS purchasing about 5,000 pounds of meat per week, the embargo continued for 17 weeks until the suit was filed and the wholesalers were called for depositions. With the taking of these statements, the fact of the secret deliveries was revealed and there no longer was any need for them.

In their original complaint, the Seroffs also had charged that the rabbis "threatened" to withdraw certificates of kashrut from wholesalers dealing with their Village Market.

IN THE ANSWER to the complaint, the defendants stated that the matters involved related entirely to the Jewish religion and did not involve legal wrongs to be considered in a state court.

Rabbi Weller, however, testified that there is nothing in Jewish religious law prohibiting the advertising of kosher meat prices.

OBITUARIES

JOSEPH CHERNER, ACTIVE WASHINGTON, D. C., LEADER

WASHINGTON, D.C. (NJP)—Joseph Cherner, 58, prominent Jewish leader and philanthropist in Washington, D.C., died Tuesday, April 17, at George Washington hospital.

Mr. Cherner, who in 1912 fled from Czarist oppression in his native Russia, held such positions as national campaign chairman of the United Jewish Appeal, national treasurer of the Bonds for Israel drive, and national vice-chairman of the Einstein College Campaign fund.

He received the 1954 annual president's award from B'nai B'rith.

In 1953, Mr. Cherner contributed \$100,000 toward the establishment of a school of economics and social science in Israel, the first of its kind in the Jewish state.

Irwin D. Wolf, 61

PITTSBURGH (NJP)—Irwin D. Wolf, 61, president of Kaufmann Department Stores here, and a former president of the Federation of Jewish Philanthropies, died Wednesday, April 18, at his home.

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D. Samuel Gottesman

D. Samuel Gottesman, 71, international wood pulp dealer and financier, died Saturday, April 21, in New York. Mr. Gottesman, active in Jewish affairs, bought four of the seven Dead Sea Scrolls found in 1947 for \$150,000, and presented them to the State of Israel. He had also promised his assistance in the construction of a Hall of the Shrine of the Book within the projected Jewish National library of the Hebrew university.

Other Recent Deaths

ISAAC EVANS, 72, head of an Ohio chemical firm, who received international renown for donating livestock to needy countries since World War II, April 18, Cleveland . . . DR. ALEXANDER FRIEDEN, 60, vice-president in charge of research for Pabst Brewing co., April 21, Milwaukee . . . SIGMUND GESTETNER, 58, prominent and active British Zionist, and son of David Gestetner, founder of Gestetner Ltd., world-wide manufacturers and distributors of duplicating machines and other office equipment, April 19, in Nice, France.

Also, Frederick W. Brochardt, 54, a vice-president of the Jewish Restitution committee and a director of United HIAS Service, in New York . . . Louis Fitch, 68, veteran Zionist and dean of the Montreal bar, who was the first Jewish leader to join the French Canadian "Union Nationale" party, in Montreal.

THE POST is used for current events in hundreds of religious schools throughout the U. S.

South African Jewry Hit For Not Protesting

LONDON (NJP)—South African Jewry was criticized for failure to protest sufficiently over the repressive measures against the Negro population, in a forum conducted under auspices of the World Jewish Congress and the Anglo-Israeli Club here.

L. C. Gress, lecturer in International Relations at London University, deplored the ostrich-like attitude of South African Jewry. He charged that they learned nothing from the events in Europe from 1933 to 1945.

Dr. Cyril Bibby, also on the faculty of the University of London, praised the B'nai B'rith for its fight against color discrimination in America. He asserted that there was remarkably little anti-Jewish discrimination in England, but a great deal of anti-Jewish prejudice.

Arab Students In U. S. Increase

CLEVELAND, Ohio (NJP)—The number of Arab exchange students studying at U.S. schools has jumped in the past year from 400 to 1800, Arnold Forster, chief counsel and civil rights director of the Anti-Defamation League said here.

Forster charged that the Arab students in this country are organizing groups on many college campuses to further the anti-Jewish cause.

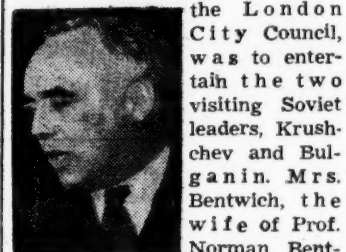
The ADL executive asserted that Arab diplomats in this country are spreading a doctrine of anti-Jewish hate. He urged the U.S. State Department to "pick up the passports" of Arab diplomats who engage in spreading hate propaganda.

NAMES IN THE NEWS

Man Slated To Be Germany's First Israel Ambassador Receives Honors In U. S.

The man who it is said is being groomed as West Germany's first ambassador to Israel has returned to Germany after receiving honors from the American Jewish Congress (NJP, April 20, 1956), and the new School for Social Research. He is Prof. Franz Boehm, whose influence is considered a big factor in the \$860 million German reparations agreement with Israel.

The first official duty of Mrs. Helen C. Bentwich, chairman of



BOEHM, is the fourth woman to be elected chairman of the Council and the second Jewish woman to hold the honor.



Harold Shields, right, who was recently elected mayor of Culver City Cal., receives the congratulations of Rabbi Herschel Lymon of Temple Akiba. The first Jew to hold the post, Mayor Shields has been a member of the board of trustees of Temple Akiba for the past two years.

Rabbi Arthur J. Lelyveld, national director of the B'nai B'rith Hillel Foundations has been appointed executive vice-president of the American Fund for Israel Institutions. He succeeds Itzhak Norman. Rabbi Lelyveld is a graduate of Hebrew Union College.

A 10-year-old Jewish boy answered a fourteen-part question on stocks and the stock market correctly to win \$100,000 on the NBC's "Big Surprise". He is Leonard Ross of Tujunga, Cal. . . . Walter Sonheim Jr., a department store executive has

been reappointed president of the Baltimore School Board. He is also a member of the board of directors of the Associated Jewish Charities.

Hotel tycoon William Hennings Rubin, a strictly Orthodox Jew, seems to be getting a corner on the hotels in the Chicago's loop which provide kosher catering. Rubin, who is president of the Morrison Hotel, the tallest in the world, purchased 22,000 shares of Sherman Hotel stock, to place two men on the hotel's nine-man board . . . Edwin Wolf, II, was re-elected president of the Jewish Publication Society of America.

A rabbi who could be said to have been on trial for five years before being elected spiritual leader might be a wag's way of describing the error uncovered in the case of Rabbi Bernard Raskas of Temple of Aaron in St. Paul. Someone discovered that Rabbi Raskas had never been formally elected by a congregational meeting as required by the constitution. A resolution will be presented to the next annual meeting making Rabbi Raskas' tenure official.

Louis M. Rabinowitz, fabulous Jewish philanthropist who has donated \$3 million to institutions of higher learning was guest of honor at a testimonial dinner sponsored by the University of Judaism in Los Angeles. He had donated the building and site which houses the university, which is an affiliate of the Jewish Theological Seminary of America. Other recipients of his munificence are the Seminary and Yale University.

TRAIN RUNS SCHEDULED

BEERSHEBA, Israel—Starting May 1, two trains a day are scheduled to carry freight from here over the newly built railroad to northern Israel ports and factories.

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COMING EVENTS

April 30—Public trial to protest the murder of Jewish writers and culture in the Soviet Union, sponsored by the Jewish Labor Committee, Hotel Biltmore, 5:30 p. m.

May 6—Borough-wide conference on parent education, sponsored by the Jewish Education Committee of New York, Queens Jewish Center, 66-05 108th St., Forest Hills, New York, 2:00 p. m. Guest speaker, Dr. Bernard Lander of Yeshiva University.

May 9—75th Anniversary, New York Board of Rabbis, Town Hall.

THEATRE and MUSIC
"The Diary of Anne Frank," starring Joseph Schildkraut, Cort Theatre, 48th St. East of Broadway, 8:40. Matinees Wednesday and Saturday.

May 1—Susan Strasberg, star of "Diary of Anne Frank" to be cited as Girl of the Year by the Women's Organization of the Free Synagog, 30 W. 68th Street.

May 12. Second annual Stephen Wise Memorial Concert, Free Synagogue, 30 W. 68th St., Mischa Elman, soloist.

CULTURAL
May 4-6—Second national trade union conference on civil rights, sponsored by Jewish Labor Committee, Belmont Plaza Hotel.

May 11—Annual Sabbath Eve

Service of New Liturgical Music by Contemporary Composers, Park Avenue Synagogue, 50 E. 87th St., 8:30 p.m.

ART

Jewish Museum Exhibits. Early American Synagogues and The Synagogue Today; Jewish Ceremonial Art of Europe and the Near East; The World of the Lower East Side. Jewish Museum, 5th ave. at 92d st. Monday, Thursday, 1-5 p. m.; Sunday, 11 a. m.-6 p. m. Closed Friday and Saturday.

National Organizations

Anti-Defamation League of B.B., 515 Madison Ave. New York 22 N.Y.
Farband Labor Zionist Order 45 E. 17th St. N.Y. 4 OR 3-8500
Jewish National Fund 42 East 69th St. New York 21 VA 6-3780
Kashruth Supervisors Union 205 W. 14th St. AL 5-7330
National Community Relations Advisory Council 9 E 38th MU 5-1606
Union of American Hebrew Congregations 838 Fifth Ave. RE 7-5200.

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Reform Seeks More Rabbinical Candidates

COLUMBUS, Ohio (NJP)—A drive to build up recruitment of Reform rabbinical students to 200 a year has been intensified by Dr. Nelson Glueck, president of Hebrew Union College-Jewish Institute of Religion, a letter in the bulletin of Temple Israel here reveals.

Addressed to Rabbi Jerome Folkman, the letter voices Dr. Glueck's concern that "gifted and idealistic young Jewish men battle to enter the professions while our own rabbinical profession must go searching."

"Why cannot 600 alumni in the field direct to us every year some 200 candidates for admission?" asks Dr. Glueck.

The letter reveals that the new recruitment drive has been turned over to Richard N. Bluestein, personal assistant to Dr. Glueck.

The letter called on Rabbi Folkman for assistance.

"The College-Institute wants students! It wants more and better candidates every year so that

it can create an ever superior graduating class. The Jews of America will inevitably follow the highest leadership."

The letter seemed to indicate that Reform rabbis might do better in their search for candidates than they have been doing. "Do you feel," it asserted, "that it is a fallacious thinking on my part to propose that the average rabbi should, in the course of every three years, meet at least one Jewish young man with the requisite qualities for the rabbinate?"

Rabbi Folkman promised to "present a series of articles on the rabbinical profession" in future issues of the bulletin.

DULLES HISSED AND BOOED AT NEWARK CELEBRATION

By ESTHER GORDON

National Jewish Post Correspondent

NEWARK, N. J.—The name of Secretary of State John Foster Dulles was sharply hissed and booed as a crowd of 2,000 participated in an Israel Independence Day celebration here.

Held in the synagogue portion of Temple B'nai Abraham (Conservative), the tone of the celebration was subdued with most of the speakers referring to the present Middle East crisis.

Suddenly, during a speech by Senator Wayne Morse (I, Ore.) the audience broke out hissing and booing as Morse sharply criticized the "rationalizations and excuses of the Secretary of State."

The Senator, who is also a member of the Senate Foreign Relations Committee, attacked the administration particularly for sending arms to Saudi Arabia.

"Our country should not be giving aid to a totalitarian country that is engaging in human

slave traffic," he said. "Arabian oil isn't worth that much."

Morse also protested against "the dangerous trend toward government by secrecy." He said he realized the need for getting things done at meetings, but that "the foreign policy of the American government belongs to the people, not to the State Department."

Another speaker, Reuven Dafni, director of the Israel Office of Information and Consul of Israel in New York, told the audience about the mood of the Israelis after United Nations condemnation for reprisal attacks. Nobody in Israel likes to be censured, he said, but "we would rather be condemned and alive than be commended and dead."

HE SUMMED up the general

Exotic Julie Gibson Attended Affair, But Did Not Perform

All a Mistake—No Strip Tease at Men's Club

PHILADELPHIA (NJP)—The strip-tease program planned by a local men's club was all a mistake, and the fault was not in the program, which was very sedate, but in the publicity employed to attract an attendance.

This was revealed when Seymour Frank, program chairman of the Men's Club of the Suburban Jewish Community Center, wrote a letter to Esther Klein, publisher of the Jewish Times, who criticized the holding of such an affair (NJP, April 20, 1956). The strip-tease performer did

attend the affair, but she did not perform, Frank stated. Julie Gibson—the exotic performer—received a plaque from the organization for her contributions to vaudeville. The rest of the performers were standard vaudeville acts, "that you would see in any night club or any television program." He added that there was no "Miss Dean of Tease," but just a magician.

"The unfortunate part of the entire program was the bad publicity floaters sent out to the membership," Frank's letter explained. "This was done with the

idea in mind of getting out the largest membership possible. We, of course, realize now that the publicity, even though it did the job of getting out the membership, was in bad taste. We are not sorry for the show, but only feel badly about the publicity floater sent out."

A letter was sent out to the entire mailing list before the program, stating that they were sorry for the type of publicity that had been sent out and that "in no way would the show at the Men's Club correspond to the implied advertising."

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Israeli attitude by saying, "If I wanted to be facetious I could say that the people feel this way: 'There will be no war in Israel and we shall win it.'"

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FIFTH DIES FROM ATTACK AT YOUTH ALIYAH VILLAGE

JERUSALEM (NJP)—While the funeral of the instructor and two of the three youngsters who were killed by Arab fedayeen while at prayer services was being held here, a fourth youngster succumbed to the bullet wounds at the hospital in Ramle. He is Albert Adari, 13.

The two boys who were buried guns into the chapel, was Simha Silberstrum, 23. The funeral of the third youth, Ya'acov Harar, 13, was delayed pending arrival of his mother, who works in a settlement in the Lachish area.

Mizrahi had entered the agricultural school at Shafrir that very same day.

Moshe Kol, head of Youth Aliya, which conducts the colony at Shafrir, sent a cable of outraged protest to all the international children's associations of which Youth Aliya is a member, while Chief Rabbis Herzog and Nissim appealed to religious leaders throughout the world to protest against the campaign of death being conducted by Egyptian "murder gangs."

Four others who were wounded are still in serious condition.

Amos Uzin, 13, who was wounded in the legs, had both of them amputated at Assaf Harofe Hospital in Ramle. The other two children wounded in the raid are progressing satisfactorily.

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No Attempt On Life Of B-G. Reporters Find

JERUSALEM (NJP) — Prime Minister Ben-Gurion satisfied reporters that there was no truth to the rumors that an attempt had been made on his life or that he has been assassinated.

Foreign correspondents were roused out of their beds last week by frantic calls from their newspapers to check reports of an attempted assassination of the Prime Minister.

The Prime Minister's office heatedly denied the reports, and finally convinced the newspaper men that they were groundless.

Cairo radio reported the following afternoon that Ben-Gurion had been assassinated.

Spanish Moroccan Riots Claim Jewish Victims

LONDON (NJP) — Caught in the middle of the fight between two Spanish Moroccan nationalist groups, the Istiqlal and the P.D.I., a number of Jews were among those injured by mobs during rioting in Lerache and Alcaza-quivir. The Jewish Chronicle reported that the Istiqlal leaders were able to snatch two Jews from almost certain death at the hands of the mob.

Israel's End Means End of Jewry—Roth

LONDON (NJP) — If disaster should overtake Israel, it would mean the dissolution of the Jewish people.

This was the message of famed Jewish historian Cecil Roth, who addressed an Independence Day celebration in Dublin, according to The Jewish Chronicle.

The historian said that the "saving of over a million Jews in Israel would alone have justified Zionism."

'Rabbi Yisroel-Baal Shem Tov'

A Hebrew Reader by Moshe Prager, 75c

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Nodel Ends Tiff, Wins Support

PORTLAND, Ore. (NJP) — printing only letters opposed to Support for the position of Rabbi Julius J. Nodel in his protest

against a newspaper version of the crucifixion story (NJP, April 13, '56) came from a former governor of Oregon this week.

Writing in The Oregon Statesman, of Salem, Charles A. Sprague, editor and publisher, expressed the view that the "secular press has been somewhat overplaying religious features as at Christmas and Easter."

"A NEWSPAPER of general circulation must exercise broad tolerance," he continued. "Religious news deserves a fair share of space, but always within the bounds of tolerance. Ours is a multi-religious society, and in it the feelings as well as the rights of minority faiths deserve respect."

Rabbi Nodel, who canceled a second sermon on the subject, told The POST that there was no pressure from any members of his congregation or even from the community for him to change his approach.

HE SAID he decided to discontinue the discussion when he noted that The Oregonian devoted its entire "Letters to the Editor" column to the controversy,

him.

"I decided then," he related, "that there was no point in continuing the controversy at this time."

In explaining to his congregation why he was canceling his announced talk, the Reform rabbi, who occupies the pulpit formerly held by Rabbi Stephen S. Wise, declared that:

"AS A RESULT of the great hue and cry that has been echoing in our community since last Friday evening, I feel we have a long way to go in Portland until many of our fellow citizens of all faiths recognize the principle of equal rights."

The Oregonian, whose report on Rabbi Nodel's first speech aroused the controversy, reported Rabbi Nodel as saying in his sermon that "Truth became the slave of emotion, free inquiry became a luxury and I was expected by the majority to make of my temple a white sepulchre, beautiful on the outside but rotten with silence and corrupted with fear on the inside."

A reporter for The Oregonian said that his paper received approximately 75 letters from readers, with the majority opposed to Rabbi Nodel.

BOWLES URGES SALE OF ARMS IF PRESENT TRUCE FAILS

By IRVING GRAY

National Jewish Post Correspondent

CLEVELAND (NJP) — Chester Bowles advocated the sale of United States arms to Israel if the Middle East truce fails to bring lasting peace to the area.

The former United Nations counsel, ambassador to India and war-time OPA boss said that the United States cannot afford to let Israel "go under" and that we should even send our Marines there if she is in danger of being overrun in a shooting war.

"We must convince the Arabs that we will not let Israel be destroyed. The day when we can allow a free people to be destroyed is gone. Allow Israel to go down and you invite other aggressor nations of the world to exercise their power," he pointed out.

"There is no immediate solution to the area's problems. The UN's Dag Hammarskjold effected a truce. Now we must work back to a stage where a permanent settlement can be reached," said the former governor of Connecticut.

Lania Says Germans Best In 100 Years

NEW YORK (NJP)—German-Jewish author and speaker Leo Lania, who has spoken for Jewish fund-raising drives in most cities in the U.S., has a high regard for the new German generation. "German youth up to the age of 5 is the best the nation has had in the last hundred years," he said here.

Half of Passengers Leaving Israel

HAIFA (NJP)—The SS Jerusalem left here for Marseilles last week with one-half of her passengers Israelis who are leaving Israel, according to the Jerusalem Post. The ship carried 600 passengers.

HEIDELBERG BUYS SCROLLS

HEIDELBERG — This university will soon receive some of the Dead Sea Scrolls which have been purchased in Israel. Prof. Kuhn, lecturer in the history of the New Testament, succeeded in concluding the purchase after protracted negotiations.

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NEWS HOPPER

500,000 'I Back Israel' Buttons To Be Distributed By Zionist Youth Group

A blue button carrying the message, "I Back Israel," over the background of a map showing Palestine on both sides of the Jordan will be distributed throughout the United States, by Brit Trumpeldor of America, the militant Zionist youth organization. The group, which recently invaded the Egyptian Consulate in New York (NJP, April 20, 1956) said it plans to distribute 500,000 of the pins.

THE FAMED Rothschild family, bankers for a century and a half, will enter the American banking field, it was announced with formation of the Five Arrows Securities Co. Ltd. in Toronto. The company, named after the five sons of the original Meyer Amschel Rothschild, is backed with \$8 million capital. Chairman of the new company is Baron Guy de Rothschild, a partner of Rothschild Freres of Paris. His co-directors in the new venture include these members of the family: Baron Elie de Rothschild, Edmund L. de Rothschild and Baron Lambert (his mother was a Rothschild).

HOW A CLASS which it was hoped would attract eight to ten students in its first year and 25 in its second year, has enrolled nearly 150 students was told this week by The American Jewish Committee which took a bow for inaugurating the Department of Hebrew Studies at the University of Wisconsin. Presented with the idea for such a class in 1953, the Milwaukee chapter of the AJC raised the \$75,000 required. Now in its second year, the class is taught by Dr. Manahem Mansoor, who said that among "the most interested Jewish students are those from assimilated parents."

Werner Naumann, second in command to Joseph Goebbels, was recently elected chairman of a professional organization of 1,500 West German truck owners, and has entered the political arena . . . The Jewish Agency, 16 E. 66th st., New York City, is offering two color film strips dealing with "Israel—The Land and Its People" to schools, clubs, youth and other educational groups.

THE 80,000 JEWS of modern Iran got their first complete set of the Babylonian Talmud, which was compiled by their ancestors, when the Joint Distribution Committee donated the books to Grand Rabbi Haham Yedidya . . . The New York Times, President Ben Zvi of Israel and Maurice Samuel, the author and lecturer, were awarded the Stephen S. Wise Awards for 1955, by the American Jewish Congress. The awards carry a cash prize of

\$1,000. No award was made in a fourth category, that of contributions to general Jewish welfare.

AN EDITORIAL in Commonwealth, Catholic weekly, which took issues with "Our Sunday Visitor," of Huntington, Ind., for impugning the loyalty of American Jews and echoing Arab propaganda, was commended by President Irving M. Engel, of the American Jewish Committee. Commonwealth termed the editorial, "nonsense, and dangerous nonsense at that."

DR. AZRIEL EISENBERG, executive vice-president of the Jewish Education Committee of New York, will leave for Europe shortly to lay the groundwork for a conference of European Jewish educators and teachers later this year . . . Gratitude in the amount of \$100,000 happened to the Jewish Educational Alliance of New York when Israel Cummings, president of Shamokin Mills, who attended the Alliance's Surprise Lake Camp 56 years ago, made the gift for the purchase of a new camp.

THE AMERICAN Jewish Congress filed a brief with the Court of Appeals of Albany, N. Y. in support of the Roman Catholic Diocese of Rochester, N. Y. which was refused permission to build a church and parochial school in a suburb there.

CHARGING that there was anti-Semitism among the 49 deputies of the Poujadist Party in the French National Assembly, Francis Caillaud, secretary of the parliamentary group, this week resigned his post . . . Andre Barouch, editor and nationalist leader, was this week named to the new Tunisian Cabinet under Habib Bourguiba, thus replacing Albert Bessis as the Jewish member of the Cabinet. M. Barouch, who is 48, is a well-known figure in both the Jewish community and the nationalist movement . . . Bequests totalling more than \$500,000 will go to the Federation of Jewish Charities, Community Chest and Jewish Family Service in Philadelphia under the will of the late Paul Kolber, automobile dealer. Mr. Kolber, who died last September at 77, came to the U.S. as a penniless immigrant.

They Say

Security is a word much heard these days. No Jew is really secure if he finds it necessary to look over his shoulder, as it were, to see whether his Jewishness is showing; if he has to say to himself, "Now, you are being too Jewish." He is truly secure only if he feels entirely free in regard to his Jewishness and takes it in his stride, with no more embarrassment or trepidation than a Methodist feels, or a Quaker.—Solicitor General Simon E. Sobeloff before the American Jewish Congress convention.

As further evidence of our deep concern, we have in process a searching examination of the problems of the Arab refugees, an examination which we hope will point to a feasible solution. If we are successful, that will be the greatest contribution which The American Jewish Committee can make to the peace of the Middle East and of the world.—President Irving M. Engel before the American Jewish Committee annual convention.

In some districts Jews are compelled to go without even the simplest hygienic provisions because Moslems consider water which has been touched by "infidels" to be unclean. Jewish houses must never overshadow those of Moslems and are usually built low to the ground, which results in bad ventilation, lack of light and excessive humidity. Such housing conditions breed disease among the often half-starved children. Manual work is unpopular with Jews. Their ineptitude in this field is proverbial. When an Iranian speaks of a badly executed job he says "kar kalimieh," a Jewish piece of work. The main occupation of the Jews is petty trade, peddling, etc., with which they can hardly maintain their numerous families. Eduardo Rubinowich, describing how Jews live today in Iran.

The busiest place in the Jewish community is the rabbi's office.—Rabbi Morris Adler, Detroit, Mich.

And so it was that his (Brandeis) efforts on behalf of Zionism and the establishment of Israel presented for him no irrelevant problem of what timid souls call "dual loyalty." The history of our republic is the story of the most significant admixture of peoples in history. The ideal, beyond any other, that holds us together is our belief in the moral worth of man, whatever his race, color, or religion. This faith does not preclude active sympathy with, and support of, such aims as Israel represents. The depth and range of Louis D. Brandeis' contribution to American life afford the most telling meaning of his conception of American citizenship.—Justice Felix Frankfurter in a message to the American Jewish Congress convention.

He who is proud to be a Jew will take pride in a Jewish name . . . the Gentiles are not deceived by little Patricks and Katherines.—Belfast Jewish Record.

The Mystery Person Is Still A Mystery; New Hint Given

We had you guessing good and hard for a while.

Guesses on the new Mystery Person were all wild this week, indicating real confusion on the part of readers.

This week's hint should help pin down the Mystery Person:

He was born on New York's East Side. When asked in 1950 at a Country Club, why doesn't Israel stop immigration for a year or two, he replied: "All right, what Jews don't you want brought in?"

The first week's hint asked, who was it that said:

"We think that since we were born Jews, all we have to do to maintain that birthright is to admit it. What is the result? Actually, we have a pretty embarrassing contradiction between confession and practice. We confess to a belief in the ideals of peace, of Sabbath rest, of humanitarian concern with our fellow men. Yet, in many cases, we actually practice these ideals only superficially, perhaps not at all. We Jews are put to shame by our own disrespect for our heritage."

The rules are: The Mystery person will be a living Jew, who is known for activity within the Jewish community. The Mystery Person may be a man or woman and can live in any part of the world:

Prize money is \$25.00, but each week a new hint will be given, while the prize money will be reduced by \$5.00 until the final week when only \$5.00 will be offered.

Replies must be on the official coupon blank in this week's paper, and must be postmarked not later than Monday, April 30 (or Tuesday, May 1), if the reader lives west of Denver, Colo.). In case of a tie, the prize money will be divided equally among those answering correctly. Answers should be addressed to The Mystery Person Contest, National Jewish Post, Post Office Box 1633, Indianapolis 6, Indiana.

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National Jewish Post

P. O. Box 1633, Indianapolis 6, Ind.

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By N. PEARLROTH



DEAR MR. PEARLROTH: I read your column with great interest. As a matter of fact, I turn to it first when I receive The Post. My maiden name was Toder, and my paternal grandparents came from Szawle, Lithuania. I would so appreciate any help you could give me on this name.—MRS. MOLLIE T. GREENBERG, West Hartford, Conn.

TODER is an Aramaic term meaning "always, forever." It is used in the Targum commentary of the Bible and other sacred books. The name was first assumed by the Rabbi of Kortowka, a little town in the same district of Szawle where your family originated. The significance of the name is symbolic. It was meant to convey your ancestor's lasting attachment to the Torah. It is a name of distinguished lineage.



DEAR MR. PEARLROTH: Your analyses of Jewish family names is most interesting. Perhaps you can give me the meaning and probable origin of the name Yolleck. My father's family came from the village of Podkamein, near Brody in the province of Galicia. Family tradition says my great-grandfather came from Russia. Documents containing the family name also show it spelled Jolleck, Jolikov, Yolikov. Thanks for your interest.—B. A. YOLLECK, Toronto 7, Ont.

YOLLECK is the Hebrew name Joel in the affectionate form of "Little Joel." Galician family names came into being in 1789. It was then that your ancestor commemorated either his own or his father's affectionate diminutive and made it the family appellation. There is a whole series of Jewish family names derived from Joel. They are Yale, Yule, Yolles, etc.

New Cinema To Cost 1.5 Million Pounds

Boom Day of Movies in '20s Recalled As Israel Gets Sumptuous Palace

TEL AVIV (NJP)—The movies may be a losing proposition these days in the United States, but not so in Israel. The boom here is reminiscent of the same expansion that took place in the U. S. about thirty years ago. Newest theatre to be started is the 1.5 million pound 20th Century-Fox edifice, the cornerstone for which was laid here last week. It will be the largest cinema hall in Israel. Seating capacity will be 2,000. The latest stereophonic sound system will be installed and the most modern projector equipment.

By JEANETTE R. HERSCHAF

National Jewish Post Correspondent
NEW YORK (NJP)—On the highest hill on Ramat Gan stands a newly erected three story circular building with a tower.

It is a majestic gift Israel has made to a world renowned Jewish citizen, Mane-Katz.

The avenue leading to it has been named in his honor, as well.

The internationally-revered artist is converting the structure into a museum and presenting it to the citizens of Israel.

This summer, he will begin a three-year project devoted exclusively to decorating its interiors with gigantic murals. His brush will record phases in the 2,000-year history of the Jewish people, a veritable biography on canvas.

"It is a labor of love," he told The POST.

LAST SUMMER the artist was honored by the Israel Government with a retrospective exhibit covering 30 years of his works in the Tel-Aviv Museum and Haifa Municipal Museum. In addition, a hall was dedicated, last year to Mane-Katz in the Safed Museum to which he donated 20 outstanding works.

At the summit of his career, at 62, Mane-Katz views the future with irrepressible enthusiasm. In the young artists in Israel today, he foresees the chroniclers of the young State, with a fresh, dynamic approach to their inspiring surroundings.

MANE-KATZ is paving the way for that future.

At his own expense, two extensions will be built—a right and left wing—to the Ramat Gan Museum which bears his name. These wings will be a showcase for native talent as well as for traveling exhibits. The master's work will be in the center flanked by "future masters."

This will perpetuate a paternal link between Mane-Katz and the youth he so firmly believes in.

Always in bouyant spirits, he is as young as tomorrow's dawn, although in appearance his birth year, 1894, seems credible. With a shock of long white hair, and a displeasure for "dressing-up", the frail frame is reminiscent of Einstein. To one of his collectors, however, he's "the image of Sir Bertrand Russell."

THE HEART of Mane-Katz is more easily appraised. A pulsating and throbbing Jewish protagonist, he—the greatest living Jewish subject artist in the world.

The "chassidism" of yesteryear is acknowledged today in the art form of Mane-Katz by the entire art world.

"Art knows no nationality," he told this reporter, at the one-man exhibit of his works, now, at the Jerusalem Art Gallery, 100 W. 57th st., New York. Artists must feel their subject, he insists, therefore, any attempt to "encourage" artists toward Jewish themes, would not produce "true art" if they, themselves, did not "swell" with the desire to put such themes on canvas.

TO THE question: "Why do you feel there is a limited market for Jewish art in the U.S.?" He smiled, and repeated. "Art a 'messiah!'"



The Artist and His Painting

"Like Einstein or Bertrand Russell . . ."

knows no nationality." A work is accepted or rejected on its merits not generally on its theme, he insists.

With 75 per cent of his works of Jewish subject matter, he has always stood proudly in the sunlight of his Judaism. At the exhibit, one of his collectors, a middle income Jew from Jersey City who owns 12 of his paintings which are insured for \$50,000, compared Mane-Katz to another master Jewish painter, Chagall.

"THE DIFFERENCE between the two is that Chagall paints in the shadows of his Jewish heritage." Chagall has consistently endeavored to dissociate the painter and the man, from his heritage. Mane-Katz on the other hand reveals clearly his strong affirmative identification with his Judaism.

The collector asserted that Chagall won the critics approval as a painter, but not their respect as a man. "When a man—painter or not—objects to critics mention of his Jewish background—he's hiding from himself," the Jerseyite reflected.

A CITIZEN of France, where he went to study from his native Russia at the age of 19, he has earned the French Legion of Honor distinction, awarded to him in 1951. His studio-home on Mount Parnass is reportedly one of the most beautiful in Paris. It contains some of the world's treasures in Jewish antiques, collected on his travels across the globe generally, and specifically to Jewish sections.

These priceless relics of the

IT'S THE TRUTH!

By SAMUEL DEUTSCH
Copyright, 1956, by Samuel Deutsch
THE WORD "Messiah," so often used and referred to in religious life, means "the anointed one." It was believed that a person "anointed" by God would come to save the Jewish people from suffering and persecution. Such a person would be called He smiled, and repeated. "Art a 'messiah!'"

Jewish past will be housed in his museum in Ramat Gan.

"For the people of Israel to enjoy," he said. It is their heritage, he believes, and could never properly be the property of any one man.

MORE THAN a dozen books have been written (French and Spanish) about this modest Jew, who is as proud of his brother the grocer, in Israel, as he is of another brother, an Israeli poet. A bachelor himself, he is devoted to his thirteen nephews.

On exhibition currently is "Chassana" the traditional wedding under a canopy of stars. It was his memory of one nephew's marriage in Jerusalem. A series entitled "The Musicians" (see photograph) is a colorful, graphic account of Chassidic musicians, alive and warm with color.

This little man with the magic brush, who is represented in the leading galleries of the world, and by private collections (as Mischa Ellman's) has a quick wit.

Here is a favorite story they tell of him.

A collector asked Mane-Katz how he felt about Chagall and his paintings. "Great, great. No one surpasses him."

"Why do you say such nice things about him when he says you and your work are mediocre?" the collector queried.

"Why?" Mane-Katz smiled, "because, we're both terrific liars!!"

What's on the Air

Sunday, April 29, 10:05 a.m. EST
—Rabbi William B. Silverman of Congregation Ahabai Shalom, Nashville, on "When God Prays"; Message of Israel program, ABC Radio. (Consult your local newspaper for time in your locality.)

Sunday, April 29, 12:30 p.m. EST
—"The Cedar and the Reed," by Peter Barry on Eternal Light program, NBC Radio.

Israeli Marriage Brokers Busy As U.S. Girls Find Husbands

By LEO HEIMAN

TEL AVIV (NJP)—The article at present in biggest demand in Israel is not refrigerators or washing machines, but American girls of any age, shape and size, say leading Israeli matrimonial agents.

According to the Israel Rabbinate registers, there have been more marriages between Americans and Israelis in the past four months than during any corresponding four-months period since the State of Israel was born. And this in spite of the fact that because of the current war scares less Americans have come to Israel this year than in 1955.

The marriage registers show a total of 218 marriages between Americans and Israelis in the four-month period. This number does not include marriages between American and Israeli citizens abroad, whose number is believed to be considerable.

In any case, out of the 218 marriages in Israel, 173 were between Israeli men and American women and only 45 between American men and Israeli women.

ONLY A few of the couples, less than one per cent of the total, are staying in Israel, while the rest, 99 per cent, left for the good old USA, either saying openly that they intended to settle there permanently, or claiming to have gone to the States only for visit to the bride's or groom's family. Very few of the Israeli men who married American women are genuine sabras. Most are immigrants of European descent, and a dozen or so were born in Egypt, Iraq and even Morocco.

Another pertinent factor which a survey might not reveal is that most of the Israeli men who marry American women nowadays do it on a coldly-calculated basis to enable them to migrate to the United States. They meet their American mates through the media of leading local matrimonial agencies which at times resemble an office of the U.S. Immigration and Naturalization Service, what with all the emphasis on visas, preference quotas, tickets, and so on.

THE BIGGEST Israeli national matrimonial agencies, like Liver's, Aliza's, Bronia's and Gold's, now have waiting lists of thousands of Israeli men, mostly European-born and in the 28-48 age bracket, who have registered at ten pounds per head for marriage with an American woman. Canadian, South African and British women are also in great demand, but their number is relatively low and they are outnumbered ten to one by the American women, who are mostly in the 26-46 age bracket and are fairly well-to-do.

Tough, tall, redhaired and balding, Polish-born Joe Liver, a former British Police sergeant who now runs the biggest matrimonial agency in the country, says that 1956 offers the best prospects of marriage to American girls coming to Israel. The reason is not so much fear of war and weariness of the current fighting and strife, says Liver, as in an old Jewish psychological trait of doing what is forbidden.

There were never so many Israeli men eager to leave the country as now when all men of military age, 17 through 47, are

forbidden to leave. When exit permits were granted free, most Israeli men wanted to stay in Israel in spite of everything. Now that they are forbidden to leave, there are thousands who are determined to do so at any price, and marriage to an American woman is the best way out.

"MY OFFICE is full of applications for marriage to American women," Liver added pointing to the steel filing cabinets lining the walls of his office. "I tell the men who come to me that I can get them good Israeli girls, pretty and rich. I have thousands of Israeli girls on file here. But no, they all want American girls."

"I tell you," he added, "if the government abolished all restrictions and permitted free exit, the men would be marrying more of the local women and much less of the American."

Liver said he could marry off any American girl within 48 hours.

PROSPECTIVE customers must pay a registration fee of ten Israeli pounds, and a marriage bonus on wedding day. This bonus ranges from 150 pounds for local marriages up to 500 pounds the Israeli men have to pay for marrying a good-looking and rich (by Israeli standards) American girl.

During this correspondent's visit to Liver's offices in Tel Aviv (he also has offices in Haifa and Jerusalem), his waiting room was crowded with about 20 Israeli men, and some 16 women.

Liver complained that the American women are getting to be pretty choosy lately. "They see that the men run after them," he said, "and they now want some romance as well. How can I give them romance when here it's everything on a commercial basis. They'll love each other as they get used to each other, which is why I mate them off on a more or less equal psychological and intelligence basis, but I can't give them burning love as well."

Liver said that his best advice to the Israeli men who want to go to the States is: don't be too obvious, and be romantic.

"Don't tell the girl you want to go to the States. On the contrary, say that you'll never leave Israel, this is your country and you stay here no matter what. Don't rush the girl, and try to be romantic. Buy her flowers, candy, take her out to dance and to the movies. Take her for walks, and propose only after a couple of dates, not the first time you meet her."

After she accepts the proposal, Liver tells them, you can let yourself be persuaded to go to the States for a short visit, not for keeps, and don't let yourself be persuaded too soon either, or the girl will get suspicious.

The American girls, being romantically inclined want their husbands to follow them to the States, but they don't want to be married just because of their passports. I give this advice to my men for free, because I don't want to lose customers and because I have professional integrity, and if the men follow my advice, they get married in the minimum waiting period of two weeks and get their exit permits and entrance visas to the States within a couple of months.

"IF AMERICAN girls are going to read your report," Liver told me, "you should tell them to bring along a signed official cer-

I THINK AS I PLEASE

White-Collar Trench Diggers Follow Saracens, Crusaders

By CARL ALPERT

SOMEWHERE ON THE SYRIAN BORDER — One's mind wanders when digging trenches. As the end of the volunteer week approaches, one has become hardened to the physical exertion. The worker develops a rhythm, and the chain of fortifications is expanded. Now barbed wire is strung in vicious crisscross tiers, and the network of defense grows stronger. Birds wheel overhead and look down on the madness of man.

One's mind wanders. This very soil which we dig has been turned over before. We find where the trenches of 1947 were dug. Here is where British soldiers met the Turks. Not far from here Napoleon lost half an army. Saracens and Crusaders clashed on this land. Roman ruins abound. Here is the site of Maccabean victories and Maccabean defeats. Here is the very Jordan which Joshua's troops crossed as conquerors. And here are we, in 1956, a group of white collar workers from Haifa, who have come forward to lend of our muscle and our limited strength to help keep war and aggressors from our homes.



ALPERT

What To Do If Coins Are Uncovered

History constantly intrudes upon our thoughts as we work mechanically. Unconsciously we find that we are watching each shovelful of earth, as it is pried loose, and then tossed up on the defense mounds. Is this an ancient artifact? How old is that bit of broken pottery? What if we find some old coins, dropped at this spot 2,000 years ago? Two fellow-workers and I occupy the better part of an hour in consideration of how the coins are to be divided. Must they be handed over to the Department of Antiquities? After long wrangling we decide that the first coin found will go to the Kibbutz Museum; the next three coins will go into our pockets, and everything after that to the government.

In the meantime, the trench has been deepened to the prescribed length—and no coins have appeared. Didn't anyone ever lose a shekel in this neighborhood?

There are long iron stakes to be driven, tin sheeting to be attached, six-foot high thorny weeds to be uprooted, and nameless devices activated. Israel's long, crooked border is rimmed with steel from within, and woe to the evil-intentioned who think they can, with impunity, cross these lines.

But all this is the product of hard, determined labor. As we dig, we discuss world politics. The names of Dulles and Eisenhower, Stevenson and Kefauver are frequently repeated. Our discussion becomes excited, heated, but the pick-ax still swings, the turiyah still digs, the shovel still scoops. The canvas bags bulk up protectingly, reassuringly.

Sacrifices of U. S. Jews Versus Fly In Water

We talk about the sacrifices being made by American Jews to help Israel, and we pause for a moment to wipe our beaded brows on already grimy shirt sleeves. Where we are working is about 500 feet below the level of the sea, and it is already fiercely hot, especially for those of us who are unaccustomed to physical labor of this sort. The can of drinking water sent out to us in the field in mid-morning is more appreciated than the finest of fund-raising banquets, with their white table cloths, and gleaming silverware, and rich desserts. A fly in the water? Spit him out! One can't afford to be finicky.

This is the end of our volunteer week. We have become hardened veterans in the space of a few days. We can turn our backs upon the enemy lines without giving them a second thought; no longer, as in the first days, do we scan the hills beyond for any tell-tale signs of motion that might indicate the beginning of a hostile action. At night our village is ringed with high-powered spotlights, providing a well illuminated buffer area, while our watchmen, rifle at the alert, prowl along the perimeter.

Israel Will Fight America's War

And, finally, we pack our belongings to make way for the next group of city folks. The work is never finished, and never will be so long as there is threat of war from bellicose neighbors. There will always be more trenches to dig, more barbed wire to string. And behind their desks in Washington, government officials toy with papers and play at being statesmen. No matter. We have shovels to dig with, and weapons to put in those trenches. With or without help, Israel will do its utmost to fight America's war, and protect America's interests by keeping Communism and Communists out of the strategic Middle East.

The trenches we have been digging all week are not only to protect Tel Aviv and Haifa; they are also the first outposts of defense for New York, Chicago and Indianapolis. It has been a wearying and an exhaustive week—but intensely satisfying. Washington may not understand or appreciate, but I and many thousands of Israelis have this week raised blisters to help make the American way of life more secure.

ificate from their rabbis stating said that the entire problem had that they are, were and have always been single and unmarried. This certificate must be issued by an Orthodox Rabbi, because the Israeli Rabbinate does not recognize any other Rabbis, and unless a girl's certificate is OK, she may be refused a marriage license here until she gets such a certificate from home." Asked about a youth magazine survey on Israel-American marriages, Liver laughed and women."

EXCLUSIVE

When you read something in The NATIONAL JEWISH POST, it has been written either by a POST correspondent stationed in some part of the globe or by a POST columnist, or by POST editors. But in either case, the reporting or the judgments are written only for you—these columnists write only in THE POST.

CARL ALPERT

whose down-to-earth accounts of life in Israel are considered the best writing on Israel available today.

HELEN COHEN

often infuriating, often pre-judging, but never dull. And if you need a gauge of her popularity, you'll find that the men read her as avidly as the women.

M. Z. FRANK

the top commentator in the Jewish field . . . the Walter Lippman of the Anglo-Jewish Press.

JOSEPH GALE

not only a reviewer of Jewish music and artistic performances, but also a perceptive and profound writer.

SARAH LIEBER

This is a mishal. If you men turn up your nose at recipes and the like, your wives and sweethearts make up for you in their real appreciation of one of the top Jewish cooks in the U. S.

JUDY PALLER

Here's a bright young teen-ager to tell your sons and daughters what's wrong and what's right, but not in the preachy tone you'd expect from a teacher (or from you), but as one popular, attractive teen-ager to another.

N. PEARLROTH

If it's erudition you're looking for, this is it, and in such an odd place—Jewish names. Test him out. Just give him the place of origin of your forebears and he'll read your family tree.

DR. MILTON SAFFIR

head of the Chicago Psychological Guidance Center, has already won an outstanding reputation for the answers he gives to troubled Jewish parents who seek advice on problems of rearing children in a tense world.

RABBI SAM SILVER

If anyone can distill humor and pathos from the news in the Yiddish press, Rabbi Sam Silver can do it. He's done it so well that he ranks very near the top in any poll of POST readers.

Read These Columnists ONLY in

The NATIONAL JEWISH POST

WOMEN'S VIEWPOINT By HELEN COHEN

Men Never Have Appreciated Women

JUST a peace-lovin' woman, that's what I am.

All these nine years that this corner has been in existence, I've refrained from mentioning a certain law which, in this age of emancipation of women, surely would not have been received too kindly by the ladies.

But now that I have evidence that the approach was probably universal in earlier days and not just confined to the Jewish group, it might be safe enough to talk about it.

When a woman gave birth, we are told in Leviticus, Chapter 12, and the child was a male, she was unclean seven days and then continued in the "blood of her purification" 33 days. But if she bore a female child, the mother was unclean 14 days and continued in the blood of her purification 66 days. Twice as long.

AND DON'T think this preference for male babies ended with Biblical days. You will find in the Shulchan Aruch that mourners, during the first year, might be likened to those who have a sword hanging over their heads, but "if a son was born in that family (during that time) the entire family is cured thereby, and only a male, for when a male is brought to this world, peace is brought to this world."

I like sons, too, and I know we women can be quarrelsome, but really now . . .

For a look at other people's regard for the female sex, you could check a piece in a recent Reader's Digest on "The Land of Just Enough," a report of what is probably the real Shangri La, an isolated community in Asia where living conditions appear to be ideal. There a wife leaves her husband's bed until she weans her infant—two years if it's a girl; three years for a boy.

OUR ELDEST has been on his school's 'Quiz 'Em On the Air' team these past few months. That's a bit of inter-school competition sponsored by our local daily, in which four students from one high school are stacked up against the team from another to see who can answer the most questions on current events.

Last week I was just a little taken aback to hear our boy remark to a young lady from another high school that "girls are an awful hindrance to a team."

Even if it were so, I thought, and it surely isn't, what an unchivalrous position to take, especially when addressing a mem-

ber of the weaker sex and, in this case, one who is graduating in the top 20 of her class of about 400.

BUT WAIT, he wasn't through with his utterance. Girls were a handicap, he felt, because none of them read the sports page, making them weak in that department.

Well, that's different.

Funny thing. Now when I go through the paper I whiz past that page without even a glance at the pictures, yet I can remember when I was in high school and going out for sports and an ardent fan of my school's various teams, that I could tell you down to the last period what the sportswriters had to say.

You know, if you've been keeping up with my opinions, how I stand on alcohol, how I deplore the fact that the long-established Jewish tradition of self-restraint concerning drinking is now weakening. (A Jew was expected to be sober and we have evidence that this was universally accepted in Jewish life.)

If ever there was a sobering article on alcoholism, you will find it in a piece by Quentin Reynolds in the April Reader's Digest, in which he describes the work done at Boston City Hospital. Author Reynolds makes it quite clear that this scourge slowly but surely destroys both mind and body.

BUT THE poignant twist for us is the evidence it gives that even though the Jewish group may be moving toward the general pattern, it still provides glorious proof of its past character. The names of all patients, explained Reynolds, were disguised, but were, I presume, similar to the real ones and include a Dennis O'Toole, a Mrs. Rogers, a girl named Therese, and a Peter Slocum.

On the other hand, names of doctors fighting to cure and help these unfortunate people were mentioned along the way in their various capacities and include Dr. Kermit Katz, Resident Dr. Stanley Silverberg, Dr. David Myerson, the hospital's psychiatrist, and Psychiatrist David Landau.

OFFICIAL STARTS TRIP

JERUSALEM — Asher S. Braunfeld of Israel's ministry of development left by S.A.S. airlines recently for a private visit and study trip of Sweden, England, Canada and the United States.



Teen Talk

By JUDY PALLER

Problem Solving

When you get in trouble and you don't know what to do—"Give a little whistle," suggests the song writer.

We teens can testify to the fact that all the "little whistles" we can muster will never solve some of our more perplexing problems.

There is a strange thing about each dilemma in which we find ourselves: We are convinced that no one has ever experienced quite the same difficulty. This is probably why we have so little faith in our parents' ability to find solutions for us from their own experiences.

IN A SENSE, each problem is new, because every individual walks into a puzzle through a different door—the door of his own life and emotions. Fortunately, we learn eventually (so I am promised by my parents) that many others have been through troubles identical to those we run into. Our personal feelings usually blind us to this.

An expert on problem-solving I shall never be. I have a natural flair for dramatizing situations. This habit affords me some charming moments of melancholy, but it requires a firm adult hand to set me on the sensible road to thinking my way out of problems.

THE PROCEDURE for problem-solving is a simple one. The question should be looked at impersonally. Writing it down can often take care of that. Then, list all the possible ways of handling it. Weigh the merits of each, and choose one. The real trick is to stick to the decision once it is made.

Try this on small difficulties a few times; soon you will find you can settle the most troublesome worries.

My G.G. (gorgeous grandfather—to paraphrase Earl Wilson's line) Samuel Pearl from Chicago, was discussing the unfortunate ways in which some young people react to their problems.

With the wisdom of a father of three, and grandfather of eight, he emphasized the fact that every teen thinks he is facing the most insecure future in history. This was true when our parents were our age, and equally true when our grandparents were in their teens.

TO ADOPT the attitude that "the world is going to pieces, why worry about tomorrow?" is

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Four Years' Study, Sabbath Attendance Ordered

Minnesota Rabbis Set Stiff Rules For Bar Mitzva and Parents

MINNEAPOLIS, Minn.—Candidates for bar or bat mitzva in this state are going to find it rougher and tougher in future years as far as the amount of Jewish knowledge required of them.

The Minnesota Rabbinical Association, which evidently includes Reform rabbis, too, has issued a set of provisions which call for four years' study by 1960, and regular attendance at services for two years prior to bar mitzva.

The American Jewish World here reported that the list requirements, effective Sept. 1, 1957, stipulate that every candidate for bar and bat mitzva shall have a minimum of one year's training in a school of Jewish study. This minimum shall be extended to two years beginning Sept. 1, 1958; to three years, beginning Sept. 1, 1959, and to four years beginning Sept. 1, 1960.

For a minimum of two years prior to the ceremony, each candidate will be required to attend Sabbath services.

Even the parents were called to measure up by the rabbis:

"In view of the fact that parents are involved in the bar mitzva experience as much as the child, it is expected that parents likewise will fulfill this requirement of synagogue attendance."

Says Israel Can Absorb 100,000 More Arabs

LONDON (NJP) — Although the Hon. Edwin Samuel, son of Viscount Samuel, expressed the view here that Israel could absorb 100,000 Arab refugees without endangering her security.

The former head of the Israeli postoffice department told a meeting here that he did not think that an immediate war in the middle east is likely.

to destroy all reason for learning, working and living. The future may appear precarious, but there has never been an age which did not appear so to its young people. However, each generation finds means of living successfully. Our hope is that leaders will emerge who can help us build a better world.

Keep those letters coming about fraternities and sororities. Address all letters to Judy, 5023 North Pennsylvania, Indianapolis, Ind.

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WHAT FOODS THESE MORSELS BE

Ideas For Quick Picnic Meal For Spring Outings and Hikes

By SARAH LIEBER

Even with the chill in the air these April days, and with showers, or worse, every now and then, spring is really here. The young people plan outings, hikes and picnics. It's a good idea to keep a few of the fixings for such expeditions on the pantry shelves.

The reliable freezer unit, too, may store supplies with which to fill the picnic basket. Have you noticed that many of the magazines aimed at the homemaker include directions for freezing of home prepared foods along with the recipes for general use?

A LITTLE experimentation soon shows us what may or may not be successfully frozen. For example, baked cakes freeze very well, but in general frostings do not. So it is best to freeze the layers and plan on whipping up a last-minute icing after defrosting. Soups and sauces may be frozen. Eggs are not good for this process. Pies freeze well, but meringues do not. And so on down the line. In general, it is best to do a little personal research or read whatever is available.

But to get back to our picnic foods, there are many fine kosher products you may place in your frozen food section so as to be ready the next time a sudden plan for an outing places the responsibility for quick ideas on you.

HOW ABOUT some of the

frozen pancakes which the young people can defrost and warm up over an open fire? Or some wrapped slices of left-over roast or chicken which will make fine sandwiches. I like to bring along the makings and a loaf of bread and let everyone make his own nosh.

With Lag B'Omer outings planned for the kinder this week, don't forget to lay in a plentiful supply of eggs for hard-cooking. Some people carry the tradition of coloring eggs for this yom tov. What fun that is to the littlest ones.

Eggs are very plentiful at this season, and therefore economical to serve for milchig meals at home or out of doors.

ESCALLOPED EGGS AND CHEESE

4 tblsps. melted butter or margarine
1 1/2 tblsps. flour
1 cup milk
1/4 tsp. salt
pinch of pepper
pinch of paprika
1 cup breadcrumbs
6 hard-cooked eggs, sliced
1/2 cup grated sharp American-type cheese
1/4 tsp. mustard (optional)

Prepare a white sauce of 1 1/2 tblsps. butter, the flour, milk and seasonings. Set aside. In a greased casserole or baking dish arrange the eggs, cheese, crumbs and sauce, leaving crumb layer for top. Dot with the remaining butter. Bake 30 minutes at 350 degrees until the sauce bubbles and the top layer is delicately browned. Serves 6.

EGGS BENEDICT

3 plain muffins or rolls (large flat variety)
6 thick slices large bologna
6 poached eggs
6 tblsps. mayonnaise, heated

Toast the muffins after splitting. Fry the bologna and place a slice on top of each. Place a freshly poached egg on the bologna. Pour one tablespoon-

ful of heated mayonnaise on top. Serve with spinach. A nice, quick luncheon dish. Serves 6.

SCRAMBLED EGGS AND SALMON

4 tblsps. shortening
3 onions, chopped
2 green peppers, diced
1/4 lb. lox, shredded or 1/2-cup canned salmon
6 eggs
3 tblsps. cold water
salt and pepper to taste

Melt half the shortening in a skillet. Add the onions and green peppers and saute for 15 minutes, stirring to prevent burning. Add the salmon and saute 5 minutes more. Add the remaining shortening. Beat the eggs, water and seasoning together. Pour over the salmon and vegetable mixture. Reduce the heat and cook until set, but do not overcook.

A Word To The Wives

When the young people go on an outing, no matter how mild the spring day, they will enjoy a hot cup of soup.

Soup may be carried piping hot in an insulated jug, or the outdoor cooks might like to open some cans and do the heating themselves. There are many fine kosher soups for just such jaunts.

Let the picnickers see the supplies you have on hand, then ask them to draw up a menu,

milchig or fleishig as they prefer, and then hand things out. Otherwise, you will find that young eyes are larger than stomachs, impossible as that may seem. And gone will be the stocked shelves all at once.

It is a practical idea to keep plastic spoons and forks on hand, and a supply of paper plates and such for last-minute expeditions. And remember, even a lunch served on the back porch, patio, or lawn, whichever is available, may prove as exciting to the very young ones as a trip to distant places.

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Deep South Restaurant Orders Delicatessen Meats From Chicago

Delicacies Reach Town With 1 Kosher Jew

By NORMAN SHAVIN

National Jewish Post Correspondent JACKSON, Miss. (NJP) — Something new has been added to this Deep South community — the "kosher" label.

And it took a non-Jew to bring it here.

He is Richard Head, former night club operator who has opened a downtown restaurant which serves items that are rare delicacies in a community where there are few Jews — corned beef, hot pastrami, salami, and even rye bread.

JACKSON, which has about 300 Jews, has no kosher butcher. Indeed, as best this reporter can learn, only one family, a young Jewish couple, keeps a strictly kosher home here.

That involves considerable expense and detail, since they must order their meats and breads

from Memphis, 200 miles to the north, by freight and put it in deep-freeze until ready for use.

BUT THE NEW restaurant — it serves "kosher-style" since it does not use separate cutlery or dishes — no doubt will fill many a mouth watering for products which it obtains from Kosher Zion in Chicago. Packaged goods, untouched by knife or fork, also may be purchased at the downtown restaurant — Mindy's.

Jewish patrons of delicatessen formerly could obtain packaged kosher products here only from one supermarket. Now they can step into a downtown restaurant and buy a hot pastrami sandwich, no novelty in metropolitan centers, but a boon for the Yiddish stomachs here.

What's more, they're responding to the opportunity, but, because of the size of the Jewish community, it's a safe bet that Mindy's will find most of its trade among non-Jewish clientele.

ROTARY CLUBS IN ISRAEL ARE JUST LIKE HERE IN U. S.

JERUSALEM — No doubt you are familiar, if only vaguely, with the activities of the Rotary Club in your city in the U. S., but what do the Israel Rotary Clubs do in the way of public service.

A survey in The Jerusalem Post showed projects ranging from the building of a youth center in Shapira quarter of Tel Aviv to the founding of a children's orchestra in Petach Tikva.

The Jerusalem Rotary Club, the oldest in Israel, whose beginning dates back to 1929, raised 5000 pounds this year towards

their own youth club playhouse. Haifa Rotarians established a home for the aged near a ma'bara and effected the merger of their Crippled Children's Society with Ilanshil, the Israel Anti-Pollo League.

The exploit of the Tel-Aviv-Jaffa Club in bringing the Harlem Globetrotters for a series of games probably was the outstanding accomplishment of the past year. After months of work, a total of 30,000 pounds was realized from the net contests which thrilled Israeli sports fans. The money was devoted to the Youth Center, which the club supports.

France Offers Israel Technical Aid, Too

TEL AVIV (NJP) — France intends to follow up her supplying of military equipment to Israel with technical aid, the press was told here this week by French Commercial Attache M. Pierre Bouzou.



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SPRING OF LIFE



by Orah Reeb

SO FAR . . . Part I tells of Miriam, a young and beautiful South African girl, who immigrates to Israel, finds life in a kibbutz dull, meets Jonathan, and the two fall in love. Before they can be married, Jonathan is sent to the Negev to help defend the settlements there from Arab attacks. Miriam becomes pregnant and gives birth to a daughter. Jonathan is killed in battle.

Part II deals with Yehuda, a German immigrant, whose name had been Heinz. He ends up in the same kibbutz as Miriam. Yehuda recalls his youth in Germany, a youth filled with bewilderment.

He spent the war years in a sanatorium, after contracting tuberculosis. When peace came, he was miraculously reunited with Brigitte, whose parents were now dead, and who, herself, had been in a concentration camp. She was helpless, couldn't speak, at first, and didn't even recognize her childhood friend.

Heinz and Brigitte join a group of young people headed for Palestine. They help start a new kibbutz, Beer Hayim (Spring of Life), where their names are changed to Yehuda and Yael. Yehuda soon realizes he doesn't love emotionless Yael any more, and becomes bitter and isolates himself from the others. When Miriam arrives, however, he immediately falls in love with her, although he soon realizes she loves Jonathan. But after Jonathan is killed in battle, Yehuda again becomes alive, friendly and understanding.

During the kibbutz' growth, things ran rather smoothly. But after the building period was completed, and routine tasks were instituted, many people left the kibbutz. This was the beginning of many new crises and problems to face the young kibbutz.

INSTALLMENT XXVIII

There were so many more—the primitive, unthinking ones and the reasoning ones, those who fell into kibbutz routine with ease and those for whom every step of adjustment meant moral battle; those who had blossomed during their years in the kibbutz into people with strong character and personality, and those for whom the kibbutz had done the opposite and who had no truly independent thought left in their heads for all that they could work and shoot and talk with the rest, or who, if they could think independently and originally, had long given up their right to express themselves strongly because it was so much easier to acquiesce with the majority—"and anyhow who has the strength to argue after a hard day's work?" After all we are doing constructive work in every sense, and we and our wives and children are at least as happy here as we could be anywhere—how happy can one be? That's the way life is!"

WHEN YEHUDA reached the stage where he once more began to regard the kibbutznikim as a number of people each of whom ticked in a certain way because of certain reasons either known or unknown and in the last analysis much too intricate to understand, he turned with relief to his subjective love of the beautiful and mysterious Miriam.

In all the whirlpool of human pains and loves into which he had peeped there was nothing quite as important as she and his adoration for her! So he turned his back on the chaverim, and in that way became truly one of them again, interested, as almost each of them ultimately was, mainly in himself!

Suddenly, he did not know why, he felt that happiness lay very near. Miriam, who worked in the laundry as before, was surprised to have him pass three or four times a day, and smiled back doubtfully at his determinedly cheerful "Shalom!"

LITTLE RUTH was also bewildered. Here she had just come back from her walk with Miriam—she liked to walk with Miriam, because she held her hand

and helped her so gently whenever she stumbled because of those idiotic leather shoes—really it was so much simpler to walk on all fours! And she answered her questions, even when they were only questioning squeaks, so seriously—Miriam could make a two year old feel quite grown-up—of course it was annoying to get to Miriam's room and to start some exciting game there, and to look up and find that Miriam was reading and did not hear a word of what she was telling her, and when she began to cry Miriam just stroked her head and kept on reading.

Oh well, it was very pleasant to have Miriam stroke her head, and anyhow Miriam belonged to her! So afterwards they had walked back to the children's house and Miriam had kissed her and gone away as she did every day, and she, Ruthie, had gone into the children's house, only there was no one there yet, and so she had gone outside again and stood next to the fence to watch the arrival of the other children.

SHE LIKED to watch them coming back, it was exciting the way they sat on their father's shoulders and came galloping, screaming and laughing and with their mothers running alongside also laughing. So she had stood there and looked and smiled at the way they laughed and slid down their fathers' backs and started a tantrum because they wanted another hug and kiss—and suddenly she was lifted right up above the fence, and Yehuda was looking at her as if he wanted to cry, and then he laughed and said "Would you like to sit on my shoulders?"

So she had just looked at him and had begun to struggle to get down. He said "I'm a lovely horse, just try!" But she had shaken her head. So he said "Why not, Ruthie?"—But how was she to tell him why not? If someone belonged to you then you could ride on his shoulders, but Yehuda was just a chaver (comrade, friend), he wasn't a special Abba (daddy), like Yoram's Gad or Tamar's Igal—so she just shook her head again and said "Just so!"

THEN HE LET her down inside the children's yard again, but he didn't go away, so she also stayed. He sat down on the ground on the other side of the fence and said "Ruthie, will you do me a favor?" So she said "Why?" He said "Because I think you are a lovely pretty dear little girl!" So she said "What do you want?" and he said "Give me a tiny little kiss through the fence!"

She didn't like to kiss anyone except Miriam but she put her cheek to the wire meshing and he kissed it. It was very nice, she wouldn't have minded another one, she might even have

considered giving him one herself, maybe he'd ask her again if she would like to sit on his shoulders—so she asked "Why did you want a kiss?"

And then one of the other fathers looked at them and Yehuda's face got red and he got up and didn't answer her. So she said again "Why did you want a kiss?" and he said "Oh, just so!" and patted her head over the fence and laughed and went away. She stood there looking after him and he turned and waved to her, and then she ran into the children's house!

WINTER CAME on again, and one evening a meeting was called by the educational committee. The first point on the agenda was the much disputed question of demand feeding for babies. Should every baby regulate its own feeding schedule or should the rigid hours of six a.m. ten a.m. two p.m. six p.m. and possibly ten p.m. be enforced on all babies and mothers?

As usual the discussion turned into a heated quarrel between the parents and the so-called "economists", those who put the economic welfare of the kibbutz above all individual interests. As was to be expected in this case the economists were men and women with no children of their own.

One party held that it did tiny children harm to have to adjust to an inflexible pattern, that they could and would establish their own schedule as regular as the existing one, and that what the kibbutz needed was the realization that under its "progressive" talk its views on education were outdated, and that there would be harmful evidence of this later when there would be children's houses full of neurotic kids.

THE OPPOSITION argued that, on the contrary, demand feeding was an outdated method employed ages ago, and that there was nothing wrong with babies brought up on a set schedule, ("Look at me!" said Amos, the only one among them who had himself been born and bred on a kibbutz, and who was the most unimaginative and most unneurotic person imaginable!) that every mother would be hovering around the children's house waiting for her baby to wail, and would then immediately rush to her child and feed it, that each of the babies might pick the craziest times for its feeding thus affecting the entire working routine of the mothers thus causing havoc with the working timetable and budget—all in all, by the time the defenders of an ordered economy finished speaking there was a general feeling that the kibbutz was on the verge of bankruptcy, and all on account of those babies!

The discussion became dramatic when one of the bachelors

implied that from what he had seen and observed in the kibbutz young mothers were the last people who should be permitted to take part in an argument because they were completely devoid of logical reasoning, and the educational committee had to work hard to pacify and persuade everybody to let the committee discuss the matter again and to trust that they would arrive at a compromise acceptable to all!

THE NEXT problem was that of the best trained baby nurse who was herself expecting an infant. From experience in this and other kibbutzim it was accepted that no nurse should be allowed to work with a group of children if her own child were in that group. However fair she might be, it was too much to expect that she should give her own child exactly the same amount of care and love as she gave the other children.

An assistant nurse would have to be chosen and sent away immediately on a few months' training in one of the big hospitals in Tel-Aviv. To everybody's relief a suitable candidate volunteered.

Then came the third and last point. Naomi, organizing head of the educational committee cleared her throat and smiled.

"The oldest children are four years old!" she stated. "There are only three in the group, but the next age group is not far behind. The time is passing so quickly, we did not realize how urgent the matter is becoming. We shall need a school soon—" she looked around searchingly until her eyes rested on Miriam.

"For our school we need a teacher," Naomi said, and a warm smile lit up her sensitive fair face on which little premature lines of hard work and sun and wind were beginning to show.

MIRIAM, under her glance, felt confused and disturbed as though something close and protective were being pulled away from her.

They all seemed to have turned to face her.

"Oh no, you can't mean me," she said quickly, appealingly, to the sea of faces confronting her. "It's a tremendous responsibility!"

"We hope you will accept it," said Naomi. "The teaching course lasts two years. You could come home every week-end. I'm sure there will be many who would love to spend their free time with Ruthie, and Batya has offered to mother her while you are away. Think it over and let us have your decision as soon as you can."

THE FACES were all warm and smiling. There seemed to be a regular conspiracy. Miriam gripped the edge of her chair as she sat down again. Why couldn't they leave her in peace?

The meeting broke up. A slow drizzle had begun outside. The kibbutznikim looked up at the

dark sky and were glad of the rain that would make their crops grow.

Miriam stood still for a moment, undecided, and then she walked in the direction of the cluster of children's houses. Yehuda followed at a distance. Something told him that she must not be left alone that night, that it was important that he should be near her. He stood against the wall, the collar of his lumberjacket turned up against the fine rain, his hands in his pockets, waiting for Miriam to come outside.

HE COULD almost see her standing next to Ruthie's bed, surrounded by the baby sweetness which filled the room. He had been in there himself at night, and he knew that the little girl would be lying on her side, her face to the wall, one little fist pressing her half-open mouth into a pout. She would be quite unaware of the adult by her bedside, wanting her to turn and open her eyes and understand.

Miriam came out again stumbling a little. Before she started he knew where she was going and followed her as before, down the hill, through the tree-nursery and the large vegetable garden and up the opposite hill with the vineyard on its slope and Jonathan's grave on its summit. She was quite unaware of him, and would have been unaware even if he had not troubled to keep silent and out of her sight.

HE KNEW what she was thinking—"Anything, anything, but not to work with children, not to teach the growing living beings, to have to wake up and face myself!"

He understood that only by waking up and facing herself could she ever be healthy again, and that he could not help her in her pain.

Along the road in the valley, leading past the kibbutz, a light was moving. "A car," she thought dully, and suddenly it was like an explosion within her.

That night, that first night when she had arrived here!

AGAIN SHE saw Gad bent over the wheel, signalling to the welcoming lantern. And again she felt the tremendous fear that had been upon her for that one moment before Jonathan opened the door of the truck, that overwhelming fear in the face of her knowledge that the time had come when she must give herself. And then it had been so sweet! And it was all over!

She was completely helpless. The weeping threw her to the ground and shook her. There was no time, no peace. Her heart screamed and the rocky soil bruised her breasts and clutching fingers.

The rain stopped. The man sitting at a distance, watching Miriam's agony, did not move.

(To Be Continued)

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Answers Charges It Printed Crucifixion Story To Gain Readers

Daily Paper Editor Says Paper True Friend

LOS ANGELES (NJP) — Virgil Pinkley, editor and publisher of the Mirror-News, local daily paper, which the California Jewish Voice attacked for printing the crucifixion story (NJP, April 13, 1956) in order to gain circulation, was given the full editorial column of the Anglo-Jewish paper to reply.

Pinkley, who has been to Israel twice, and made numerous speeches before Jewish groups

asked Samuel B. Gach, editor of The Voice "... what would you have done in the columns of the Mirror-News that we have not been doing consistently for the Jewish community, for minorities and in efforts to improve understanding and brotherhood among all men of good faith."

The editor of the liberal paper asserted that "Israel and mankind generally have had no better or more consistent friend in

the metropolitan press than the Mirror-News."

Referring to charges that his paper was anti-Semitic, Pinkley declared that: "It simply is untrue to claim that the Mirror-News is anti-Semitic. Truth and facts will not bear out any accusation. We have fought anti-Semitism in every form, including our long, open campaign against Gerald L. K. Smith and others of his ilk."

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NEW YORK

Believes He Predicted
Soviet Turn-About

By M. Z. FRANK

Readers of this column are now being reminded that this writer never took as pessimistic a view of the Soviet intentions in Israel as did most people. At the very beginning I said that Russia's intentions are not to hurt Israel but to assert her position in the Middle East, and that the West, having botched up its handling of that area, now has no recourse but to take in Russia as a partner in guaranteeing peace.

I pointed out several important omissions in Russia's pronouncements: Russia never said anything about Israel's boundaries; Russia never said anything about internationalizing Jerusalem or about taking back all Arab refugees; Russia never assailed the existence of Israel as such.

I also recalled Russia's behavior at the UN in 1947, when she led the Arabs (and the Jews) to believe she was taking a pro-Arab stand and then suddenly came Gromyko's famous speech for partition—I hinted that I expected a similar surprise.

I HAVE a long and honorable career as a Red-baiter. (If I haven't baited the Jewish Reds of late, it is because they are no longer influential. On the contrary, I am sorry for them now.) I ran into plenty of trouble in Toronto and in New York by baiting Reds (in New York, mostly by my reviews of the national press in the New Palestine during the War).

I never fell for that propaganda line of the Communists and their fellow-travelers that Russia has abolished anti-Semitism. In 1953, during the infamous "doctors' plot," I took issue in this space with Dr. Silver's contention that Russia is not anti-Semitic but merely anti-Zionist. I pointed out to Rabbi Silver that according to his quibbling Haman could not be termed an anti-Semite either.

Why, then, was I less indignant about Russia's part in the Middle East than even such a lifelong apologist for the Soviet regime like B. Z. Goldberg, the brilliant columnist of the Day-Jewish Journal?

I AM NOT a specialist on Soviet affairs, but I have not depended on Harrison Salisbury for my knowledge and understanding of Russia. I have been a constant reader (and occasional contributor) of The New Leader, the leading and most knowledgeable anti-Communist magazine. I have read "The Case of Comrade Tyulayev" and "The Fall of a Titan" and I have spoken to some people who have come out from behind the Iron Curtain (mostly in Israel).

All that has made more of an anti-Communist than I ever was, but still did not convince me that Russia's plan was to wipe out Israel.

Once in this space, I ventured the guess that Russia would like to put in Sneh in control of Israel and make Israel the industrial center of the Middle East under her rule, the same as Czechoslovakia is in Eastern Europe. It seems now that, for the present at least (certainly as long as the present "thaw" lasts—and that is quite a time), Russia will be satisfied with much less.

PERHAPS SHE will be satisfied with Israel's return to her

original policy of "non-identification" either with the East or with the West. It is a policy destroyed by Stalin's anti-Semitic drive (which also coincided with shutting off emigration to Israel from the countries of Eastern Europe). I indicated in this space that Russia might yet reopen her doors for the emigration of Jews to Israel in order to gain the goodwill of the Jews.

The Soviet Foreign Ministry statement of April 17 seems to bear out my predictions. It seems that when Molotov assured Sharet and Sulzberger that Russia means no harm by Israel and when Khrushchev gave similar assurances to Harold Wilson (both of which I quoted in this space) they meant business. The Soviet lies and abuses against Israel were propaganda eyewash, Russian style. It wasn't policy. It was meant primarily to please the Arabs (which is what the State Department was also doing) and, in the second place, as a disapproval of Israel's pro-Western position.

But if they wanted to go all the way down in pleasing Nasser, the least they would have done was to demand the restitution of the 1947 boundaries. Eden did that. Dulles did that. The Russians were too smart to do it. They have again skillfully exploited bickerings and the incompetence of Western diplomacy.

DR. ERNEST D. (David) Bergmann, head of Israel's Atomic Energy Commission, has left these shores after several weeks of intensive and highly fruitful work all over the country. His picture adorns the front page of last week's The Jewish American, in which S. Isban has a story about him.

"Give us 10 years of peace," said Bergmann at the press conference arranged by the American Friends of the Hebrew University, "and we will attain economic self-sufficiency."

I am inclined to think that the message Dr. Bergmann had for American Jews has more importance than the news coming from Israel about who gets how many seats at the Zionist Congress. Israel's future is in the hands of men like Bergmann and not in the hands of those who move and have their being in the parliamentary procedures of the ossified institutions of an outmoded organization.

More about Ernest Bergmann and his work some other time.

So Gabe admits he was taken in by the phoney letter signed Nathaniel Shmueli. I have a sneaking suspicion that he was also taken in—and by the same master-mind—in giving free publicity to Herman Gray. But that is harder to prove. For Herman Gray does have a legal address, even if his personality is little more than legal.

Book On Judaism
Sells Out In Japan

TOKYO (NJP)—Not a single copy of the first edition of Rabbi Leo Baeck's philosophical treatise, "Essence of Judaism" is available at Japanese bookstores. Some weeks after an appearance, all copies of the first edition were sold out. Dr. Baeck's book was translated by a Christian-Japanese professor of philosophy.

CHILDREN'S BIBLICAL SONGS ARE MAKING BIG HIT

By DON OBERDORFER JR.

National Jewish Post Correspondent
GREENSBORO, N. C. (NJP)—A Jewish cantor, assisted by a Catholic cop and a Baptist printer, has turned out a book of songs for Jewish children.

Cantor Joseph L. Portnoy of Temple Emanuel here recently published the 34-page book called, "From Sinai's Heights."

The man who sketched the illustrations of traditional Jewish scenes for the book was Sgt. Edd Wynn of the Greensboro Po-

lice Department, a Roman Catholic.

THE BOOK'S printer was Robert L. Guffey, city director of printing, a Baptist.

Portnoy, who noted that little music based on biblical melodies has been created for children, set down 30 songs for youngsters to fill the void.

Many of the songs tell the story of biblical happenings (Baby Moses, Brave Daniel) while others sing of the holidays

(The Shofar Calls, Happy Purim). Each song is set to appropriate traditional music.

THE NORTH CAROLINA Association of Rabbis encouraged publication of the songs in a book after they were presented at the Wildacres Retreat last summer.

Portnoy demonstrated some of the songs at the National Association of Temple Educators in New York City last December. He says 200 synagogues through-

out the country are already using the new songs. Two New York publishing houses have asked for rights to distribute the book.

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TEL AVIV—Oil drillings are soon to be made at Gan Yavne, at a spot near to that from which flames from ignited gases shot out of a bore hole since abandoned.

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BOOKS AND RELIGIOUS ITEMS

FINE NOVEL PICTURES YEMENITES IN ISRAEL

MORI SA'ID, by Hayim Hazaz, \$4.00 (Abelard Schuman).

Translated from the Hebrew by Ben Halpern, this is the first important novel on the Yemenites to come out of Israel. Mori Sa'id is the mystic, the raisonneur, throughout, and the reader must take his long disquisitions on the Messiah and similar topics together with the unique and frequently humorous episodes that depict the love, family and business life of these darker Israeli citizens.

That they are children of nature is indicated by the vast repository of curses relatives and friends devote to one another. Among the memorable incidents is that of the gentleman who takes Mori Sa'id's prognostication of the early coming of the

Messiah as reason for investing 20 pounds with a guileful associate, who will pay fivefold when the millennium approaches; and of the young pair who somehow cannot obtain anyone's consent to their marriage.

A good work of fiction, by one of Israel's most distinguished men of letters.

GESTAPO: INSTRUMENT OF TYRANNY, by Edward Crankshaw, \$3.75 (Viking).

The slimy, twisted minds that vitiated a "civilized" nation, and cruelly murdered millions upon millions of decent human beings (to them "animals" and "insects") are here portrayed in nauseating detail.

For no one can describe the men and methods involved, no matter how gentle the attempt, without feeling physically sick. The author lists some of the documented tortures, but adds, "It is unnecessary to pile horror upon horror."

There was intrigue among Himmler, Heydrich and the other murderers, but all collaborated in the primary aim of liquidating men, women and children, mainly Jewish, after the most fiendish configuration in history. Himmler called his atrocities "a page of glory in our history." Statesmen, historians, and all men of the slightest pretensions to probity should possess and read this story. It must not be forgotten, for it must not be permitted to happen again.

THE MEASURE OF MY DAYS, by Sarah Gertrude Millin, \$5.00 (Abelard).

South Africa's most eminent author is a Jewess, with no inclination to religion but with a fondness for Zion and its representatives.

Her autobiography bears a name from the Psalms, and among her friends have been Weizmann and Ben-Gurion.

It is over a quarter century ago that Mrs. Millin's "God's Step-children," on miscegenation, became an American best seller. Her friendship for many of the world's great, particularly the mercurial General Smuts (whose biography she wrote), is presented in its normal aspects, without pride or fanfare. However, the major theme of the book, recurring every few pages, is the illness and death of her beloved husband Philip, chief judge of the Supreme Court in Johannesburg.

The extraordinary warmth and humanity of the book give it high stature among modern biographical literature. All income from the work is being devoted to charitable projects of great worth.

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CONN.

THE EDITOR'S CHAIR

I hope some of the publicity men for our national Jewish organizations read this "chair" this week.

We have a problem, which requires only the slightest amount of co-operation on their part, which I'm sure they'll be happy to extend.

The Post, like most Anglo-Jewish publications, reaches its readers on Friday. Some readers at a great distance from where The Post is published receive their papers on Saturday, and almost none later than that.

Consequently when the publicity men send their news to the daily press without putting a release date on it, the daily papers scoop us. Some weeks ago we front-paged a story about the survey being projected by the Synagogue Council of America to study the attitudes of U.S. Jews towards the synagog, etc. But the day before The Post reached our readers, the local daily paper had already printed the same story.

It would have meant nothing to the Synagogue Council to have released their story to the daily papers on Friday or Saturday. There was no time element involved. In fact, they could have released it, in this instance, a week or a month later, and no one would have been harmed.

In some cases we can understand why a news story can't be held up. It may be a convention story or a death, or something else that has to be released immediately. But in a good many instances, some of the stories that get into the dailies before we have a chance to print them, could have been held up.

Such a case was the announcement of the \$1,000,000 gift to Brandeis by the Schenley Foundation. It appeared in midweek in the New York Times. It would have made no difference had the story been released to the New York Times on Friday or Saturday. But to us, it meant reprinting news that was already stale to our readers.

We know the publicity men will be happy to co-operate with us on this request.

WHY NONE of the praises heaped on Rabbi Mordecai M. Kaplan on his 75th birthday failed to note his one outstanding characteristic probably has a great deal to do with another major trait his life has revealed.

To us, Dr. Kaplan is a sweet and lovable person. We were almost tempted to say, as the colloquialism is, "a lovable old man." But to describe Dr. Kaplan as an old man is to do violence again to his traits. He is as young a person as we know.

The trait which seems to overcloud the man is his courage. This courage has led him to follow his convictions even when it led inevitably to a burning of his prayer book or a head-on collision with well-entrenched beliefs.

When you combine in one man sweetness of character and lack of even the least trace of bitterness, while at the same time you endow that person with great moral courage, then you've fashioned the only man in the Jewish community who it could possibly be—Dr. Mordecai M. Kaplan.

ARKIA BUYS TWO PLANES

NEW YORK—Arkia, Israel's Inland Airways co., has purchased two 25-seater C-47s for use on daily flights between Tel Aviv and Elath, with a loan from Israel's Development Budget, about one-third of which is comprised of funds derived from Israel Bonds.

RUSSIA AND HER JEWS

Now while the Soviet is wooing world public opinion is the best time for the Jewish groups to seek some amelioration of the plight of organized Jewish life in Russia.

Whatever the motives of USSR leaders, it is obvious that a full-scale attempt to prove to the world that Russia is a good boy is now being made.

As a result of the new policy, Russia seems to be willing to curtail armaments, to help bring peace to the Mid-East, and is engaged in almost the opposite direction from which she was headed even a few short months ago.

Where this new policy seems to indicate friendliness to the Jewish people, it is only coincidental—as in the case of the Mid-East.

The real test of the Reds' attitude toward Jews will be when she is forced to take a position on the treatment she has accorded to her Jews.

The modern-day oppression of the Communists is different only in degree, although a great deal more subtle and therefore more effective, than the offer always made to the Jews in the Middle Ages when they were in the shadows of the Inquisition. Drop your Judaism, convert to atheism, lose your identity.

ADORNING THE JEWISH HOME

One of the developments which will become more marked as the Jewish community becomes more Jewish is the adornment of our homes with Jewish art.

We'll never forget a meeting in a sumptuous Jewish home at which the speaker—a staunch Zionist—openly insulted the hostess when he pointed to the walls and the mantlepiece and asked: "How do you call this a Jewish home? Where is your Jewish art objects, your Jewish paintings, or even a Jewish book?"

This speaker is long dead, but probably would have died that very night could the hostess have had her wish.

But the ill he pointed to, and wished to remedy, was one that practically

In the case of Russia, she encourages the cultural activities of all her minorities, but represses the same interest of her Jews.

If, as Krushchev asserted in England, there is no anti-Semitism in Russia today, we are glad to get that disavowal. Yet what he defines as anti-Semitism very likely means extermination of Jews or their assignment to Siberia, while anti-Semitism can also mean suppression of the natural interest of Jews in their religion and culture.

It seems clear even at this point that the Soviet is prepared to relax her oppression of her Jews little, if any.

But the Soviet drive to win friends and influence people in the West makes the Communist state vulnerable to public opinion. It is here that the Jewish group should seek to wield enough influence to force concessions.

Every possible tactic aimed at calling the Soviets to the bar of world public opinion on her treatment of Jews must be pursued as vigorously as possible.

Suppression of the natural interest of Russian Jews in their religion and their culture and in Zion will be lifted only if the Soviet rulers feel that their drive to win over world public opinion is being endangered.

every Jewish home today is guilty of.

But fortunately that will not be true too much longer.

As a ready market is found for Jewish art objects, more and more designers and creative artists will be providing them for the trade.

The prideful homemaker today wishes to make her home distinctive. Not just another replica of the mass production age.

How better to achieve this for the Jewish home than by the artful use of hallowed Jewish objects, of paintings depicting Israeli scenes, of objects of art which the handicrafter in Israel is creating in large and tasteful measure for the American market?

BRANDEIS' PRESIDENT SETS A GOAL

When Abram L. Sachar was named president of Brandeis University he set a goal of \$25,000,000 for the school's needs, and gave himself 10 years in which to achieve it.

In the past two weeks alone, Brandeis announced two gifts each of \$1 million.

We don't know exactly where Brandeis stands in relation to its goal at the moment, but we're sure the goal will be reached before the school celebrates its 10th anniversary.

UNUSED TEMPLE AND DRY BONES

We like the idea of the re-dedication of the temple in Statesville, N. C., after 30 years in which the edifice has gathered dust.

If this isn't the dry bones being renewed into life, then nothing is. The prophet's dream is coming to life in 1956, right before our very eyes.

But it didn't just happen. It took a layman like I. D. Blumenthal of Charlotte, N. C., who fathered

the idea of the circuit-riding rabbi, and a spiritual leader like Rabbi Harold Friedman to put flesh on the dry bones.

In Jewish tradition, God is willing to help, but He wants the person beseeching Him to do something about it first.

God, therefore, is willing to build a creative Judaism in the United States, but not unless and until the Jews of the United States are ready to pitch in and get it started.

commission to fight discrimination in hiring.

If an alleged offender does not heed the rulings public hearings can be held with the findings made public. No penalty provisions are provided in the law which was softened during city council deliberations.

Hundreds of Jews May Leave Red Lands

LYDDA (NJP)—The possibility that the iron curtain may be lifted for emigration of Jews to Israel was held out by nine persons who arrived here by plane from Rumania and the USSR.

The newcomers told reporters that hundreds of Jews have recently received exit permits for Israel.

The nine, except for a 39-year-old widow from Bucharest, are all elderly people.

EMOR

The Sabbath is the Core of Religious Discipline

THE BIBLICAL authors believed not only in the delightful shock of the familiar but in the effective results of repetition. The Sedra of this Sabbath again repeats the chief holy days of the Jewish year—the appointed seasons of the Lord, which ye shall proclaim to be holy convocations.

First to be mentioned is the Sabbath. This is the pivotal center of the Jewish discipline.



WEINSTEIN Kippur will not atone for Sabbath laxity.

The sages must have known that the secular pressures of the workaday world have a way of dimming the image of God in the face of man. If ever man was to be able to turn upon his animalistic, materialistic environment and mould it into a home for something better than clever apes, then he needed the Sabbath to take him out of the stream of prosaic time and set him on a special island where he could accept himself as the unique concentrate of the creative evolutionary process.

PSYCHIATRY records the prevalence of compulsive behavior mechanisms. More and more of us seem to be driven by the need to keep on doing what we are doing. We are as rutted in our merry-go-round as the blinded Samson grinding the Philistine corn. In "The Strong Hand," Michael Blankfort recites two interesting devices by which two entirely different kinds of Jews imposed a barrier on the stream of time that they might impound some of life's turbulent waters into the serene pool of Sabbath delight.

There was the paralyzed, father of Rabbi Leo Burdick, who sat before his window and watched the caravan of events, people and seasons. But on the Sabbath he would draw the shade over the window, not only that he might gaze inwardly and renew his steadfast spirit but that he might renew the sharp edge of delight in the outside world. He permitted the phenomenal world to renew itself. He prevented the raw material of consciousness from melding into a monotonous lump.

THE OTHER instance was that of the Russian Jew Levy who came to the Philippines, married a Filipino and sunk into the native way of life. He had forgotten almost everything of his tradition—except that on Friday night he would play cards with his wife. All week the cards were put away but on Friday night, he played cards with his wife. And in this strange way he kept the continuity of his tradition and made a distinction—such as it was—between the sacred and the profane.

Dr. A. J. Heschel has often expounded the mystical quality of the Sabbath. More significant is the growing awareness, even on the part of non-religious, secular Jews, that the Sabbath is essential to Jewish survival.

(Continued on Next Page)

Baltimore Gets Fair-Hiring Law

BALTIMORE (NJP)—Mayor taking part, has signed this city's D'Alesandro, with City Council first Equal Employment Opportunity President Leon Abramson and tunities law. City Councilman Solomon Liss The law sets up a nine-member

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ORTHODOXY TO WIN OUT;
HAS HISTORY ON ITS SIDE

● Editor, National Jewish Post:

I read with considerable interest the fascinating visions of Rabbi Klein (NJP, April 13, '56) about the eventual merger of Conservatism and Reform, and the sad destiny of Orthodoxy in the America of tomorrow. Rabbi Klein's ideas, however, are hardly original or unique. There have been many before him who, according to the time and setting, foresaw new styles and changes in Judaism. Hence, Rabbi Klein is, at most, another in this chain of soothsayers.

Heading the list, we might lead off with Korach Ben Yitzhar of ancient times, whose modern views about the democratic distribution of authority brought him into conflict with the greatest prophet in Jewish history. Indeed, who knows how far he might have gone, if a rare natural phenomenon hadn't cut him off in the prime of life. On the other hand, perhaps he does not belong on our list, since his reforms were of a political nature.

However, on the cultural and religious side, there seems to have been an entire period in Jewish history when Hellenism held sway, one of the leaders being, as I vaguely recall, someone named Jason. (Ironically, his name is preserved in the history textbook, though his movement has long disappeared.) Again, there were the Sadducees (a sad lot indeed) of pre-mishnaic times; the Karaites in the period of the Gaonim, and so on, ad infinitum.

It seems strange that with the advance and progress of civilization, Orthodox Jewry still remains a powerful force in several nations of the world, while the Hellenists, Sadducees, and Karaites were swallowed up right along with Korach. But far stranger still is the belief of Rabbi Klein that just in this particular period of history Traditional Judaism will finally lose its place of leadership after a long, honorable, and enviable record of achievement. (Was it Rabbi Klein's subconscious recognition of the eternal nature of our tradition that led him to affirm that Orthodoxy will continue to exist, though as a tiny segment?)

Since we always study the precedent set by past events in predicting the future, is it not more reasonable to suppose that just as tradition has outlived

these other schisms and sects in Judaism, it will outlive Conservatism and Reform as well, whether they unite or not?

I might even go a step further and confess annoyance at hearing of speakers who discuss "The Future of Judaism in America." The very title implies supreme confidence in the eternal stability of America, and a corresponding doubt in the similar powers of Judaism. Here again the lesson of history (our best instructor) should have taught us that Judaism has proved time and again that it is more impregnable and indestructible than the mightiest of governments.

Just one more observation. Some people point to the steady decline of Orthodoxy (so they claim) as an indication of its impending final collapse. Let us remember, however, that before Ezra re-enlightened the Jews of his time, there was only a negligible minority who knew anything at all about Jewish practice. Again, before the Golden Age in Spain, Jewish learning was practically non-existent. So few Jews knew Hebrew that most writing in this Golden Age was in Arabic and other languages. Again, the famous Rabbi Asher (13th and 14th centuries) reports in his responsa, that in his travels through Europe he found many communities completely ignorant of the mitzva of Tphilin (shades of America).

It seems, therefore, that this tradition of ours has an insidious way of overcoming the most amazing obstacles, and imposing its obligations upon us, just when we begin to get the idea that it is on its way out. Perhaps that is why I am so certain that Rabbi Klein is repeating an ancient error, and that one way or another Traditional Judaism will still be a living and vigorous movement when Conservatism and Reform will be mentioned in the textbooks as a passing historical phenomenon.

ISAAC M GOODMAN
Brooklyn, N.Y.

RABBI WEINSTEIN SAYS:

(Continued from Preceding Pg.)

The Reform movement has never shrinks the Sabbath to the dimension of a mental hygiene device. In our text it is Imitatio Dei—an imitation of God, an intimation of man's God-like outreach. — Rabbi Jacob J. Weinstein.

Rabbi Disturbed Because Non-Jew Concerned

● Editor, National Jewish Post:

In The National Jewish POST of April 13 there appeared a letter headlined "Christian Reader Offended by Attitude to Law."

The writer of the letter is incensed because, as he puts it, "a number of times have I noticed a light-hearted and even jocose attitude concerning certain matters that to my limited knowledge seem to be quite sacred to Jewish tradition. I feel that one of the major causes for Jewish-baiting and anti-Semitism is the apologetic inferiority complex of many Jews, which manifests itself in the distasteful sacrilegious burlesque of their most sacred rites in an attempt to sheepishly assimilate with the many."

The Christian writer of this letter criticizes caustically those Jews who deprecate Jewish tradition and who would depreciate the value of Jewish traditions. No strictly Orthodox rabbi could be as vehement as he is in his protest against those who disregard or regard lightly "specific sacred laws in the Old Testament."

He goes as far as censuring

those who disobey the biblical law of "Shatnez" (the wearing

of garments that are made of a combination of wool and flax material) and those who laugh at the custom of the "Sheitel," the wig which strictly Orthodox Jewish women wore until not so long ago.

It so happens that many Jews and Jewesses who are called traditional and who want to remain in the traditional camp do not adhere, for various reasons, to the law of Shatnez and the custom of the Sheitel. This is not the place to discuss whether traditional Jews are consistent or justified in their unofficial abrogation of traditions.

There is even within the traditional wing in Israel and in the United States a constantly growing feeling, expressed in the writings of observant and pious scholars and students of Jewish ritual law, that while Jewish tradition must be revered, there must also be less rigidity and more pliability, within the framework of the Jewish law and tradition, to make traditional Jewish life viable, dynamic,

inspiring and meaningful here and now.

This is a difficult task; but it is not considered impossible by those scholars of the Halanah who are engaged in it.

What interested me most about this Christian's letter was his profound reverence for traditional Judaism as contrasted with the flippancy of those Jews who show little reverence and even exhibit flagrant irreverence toward the traditions of our religion.

Now that Shavuot is approaching, "the season of the giving of our Torah," it is timely to give serious thought as to our attitude toward the study and observance of the Torah. Is it proper, and is it not ironic for Jews to reject, as many Jews do reject, even our very important traditions which should be acceptable to all Jews, when there are such Christians as Dr. Anton Sanglo, the writer of the letter, who show so much respect for Jewish laws and traditions that are no longer observed even by those who are called traditional Jews?

RABBI MORRIS TELLER
Chicago, Ill.

Kansas State Dedicates All-Faith Chapel

● Editor, National Jewish Post:

I read in last week's Jewish POST that Rabbi Silver attended the dedication of the first All-Faith's Chapel. I would like to add another one to that, although its dedication was on the 15th of April. That is the All-Faith Memorial Chapel at Kansas State College, Manhattan, Kan.

The dedication was designed to pay tribute to the three faiths, and the beautiful "Tovov" from the Yom Kippur service that was sung by the choir was indeed a rich tribute to the Jewish faith and tradition. Though there were few Jews in the list of dead and there have never been many Jews on this campus, still the administration has always asked the Jews to share in all activities.

I might add, as some incidental information, that the present president of the Religious Council is a Jewish boy, Gordon Grosh, from Toronto, Canada. There is also a very active Hillel Counselorship on this campus. RABBI BENJAMIN L. MARCUS
Topeka, Kan.

CANNOT RESTRAIN HIMSELF,
RABBI ATTACKS COLUMNIST

● Editor, National Jewish Post:

There comes a time when restraint ceases to be a virtue. I therefore now take the liberty of commenting on Helen Cohen's article in your April 20 issue.

Your columnist's answer to that splendid letter of Dr. Anton Sanglo conclusively proves that he was only too right in his criticism. She has once again demonstrated her amateurishness in a manner that would never be tolerated with regard to any other scholarly discipline.

It is a pity that she is so confused by the little she has gleaned from her secondary sources. For her edification, she should be informed that the time-lag between the betrothal (eirussin) and "the wedding proper" (nissuin) has nothing whatever to do with the instance she cites of a young man who gave a loaf of bread to a girl and recited the marriage formula.

Such tragic cases of levity are treated numerous times in the Responsa literature long after "eirussin" and "nissuin" were performed together as they are today. Neither is the relationship between betrothal and concubinage as simple as your columnist supposes.

Her glib comparison of hosiery clerks and lawnmower displays to areas of Talmudic Law is not only not in good taste, but downright disrespectful. In our sacred literature, the Law is referred to as a "Tree of Life" or "The Great Ocean." With her brazen remarks, your columnist compounds inexcusable ignorance with unmitigated "chutzpah." Surely there are limits to the technique of being "controversial" in order to increase circulation! I concede to my complicity in this questionable procedure by writing this letter. But, as stated above, restraint has in this case ceased to be a virtue.

Her conclusion that she has presented "further evidence that what some designate as divinely ordained laws may rather be evolving customs, changing with changing times and changing needs" is as valid and as convincing as her profound judgments of Jewish Law. What should have been an article of serious regret and embarrassed apology covered with a crimson blush has come out as another "jocose" essay in "distasteful sacrilegious burlesque of (our) most sacred rites" as Dr. Sanglo so aptly phrased it.

I am sorry that I have had to take strong exception to the lady's remarks. But she, in turn, owes an apology to her readers, Jewish and non-Jewish, who feel offended and amazed at her unlearned flippancy which borders on blasphemy. She should perhaps even apologize to G-d, and keep these things in mind next Yom Kippur when she says her "Al Chait," unless that, too, has been scrapped by her as "an evolving custom changing with changing times and changing needs."

RABBI NORMAN LAMM
Springfield, Mass.

RABBI NORMAN LAMM
Springfield, Mass.

HOSTEL USE INCREASES

JERUSALEM—The number of visitors from abroad who used youth hostels in Israel increased to 4400 in 1955, from 2219 in 1954, according to a bulletin of the International Youth Hostel center in Copenhagen.

Suggests Resignation Of Ben-Gurion Regime

● Editor, National Jewish Post:

The policy makers have suffered today Israel finds itself in a completely defensive position. It is surrounded by enemies on all sides who are threatening to destroy her. This is the end result of Sharett's passivist and Ben-Gurion's activist policies. These policies which had as their basis the fond wish in the belief of the moral goodness of the world, have broken down completely.

The policy makers have suffered today Israel finds itself in a complete disillusionment.

There is now only one course open for Ben-Gurion and the Mapai leadership to take. And that is to resign.

Cherut should be given control of the government. And Israel and all world Jewry should back Menachem Begin, the leader of the Cherut, as premier of Israel. SAMUEL DYEN
New York City

This Is a Warning To the Council Convention

● Editor, National Jewish Post:

The past week end the American Friends of the Middle East held their convention in Chicago. Saturday night they held a dinner at which the Syrian ambassador spoke.

Among other remarks that he made, and exemplifying the general spirit of the speech, was comparing of Zionism to Nazism as regards their concept of a "Super Race" (the chosen people).

With the hope of neutralizing somewhat the effect of his speech, between 15 and 20 students of the Hebrew Theological College here in Chicago went to the affair.

We came in at the beginning of his speech. After his talk there was no time allowed for questions from the floor.

But we did succeed in passing out Zionist literature to most of the people (about 250 of them) who were there, engaging some 20 or more of them in discussions, approaching the Syrian ambassador himself twice with questions which caused him some worry until he managed to escape, and in making a general announcement that next time we hoped they would get someone to present the Israel side. All this without arousing anyone's temper.

I do not claim that we accomplished a tremendous amount, but the accomplishments justified the plan and the effort.

But this letter is primarily not for the purposes of description.

We have one question? Except for two other people, no members of any of the adult or youth Zionist organizations

were there. With 20 or 30 more people we could have accomplished a great deal more. Was this not one of the best opportunities for some Zionist public relations work? How can such opportunities be passed by?

To close, this coming week end in Chicago the American Council Against (For) Judaism is having its convention. Saturday night we should have double the number of Yeshiva (the Hebrew Theological College is a Yeshiva) students there, plus a large number of members of Bnei Akiva, the religious Zionist youth movement, and perhaps other groups. We hope to succeed again. But work like this should not be left to isolated groups. The Zionist Organizations should shoulder the responsibility.

BURTON ZEFFREN
Chicago 23, Ill.

Conservative Rabbis Hear 2257 Wedding Contracts Used

By LILI ELLER

National Jewish Post Correspondent

GROSSINGERS, N. Y.—By March 15, 1956, a total of 2,257 of the controversial marriage contracts issued by the Conservative movement have been registered by the Rabbinical Assembly of America, it was reported here by Rabbi Judah Goldin.

At their 56th annual convention, some 500 Conservative rabbis heard that while less than 50 per cent of all spiritual leaders affiliated with the Conservative movement make use of the new marriage contract, the first printing is almost exhausted.

One of the principal aims of the new marriage contract, which is not recognized by Orthodoxy, is to make it impossible for the husband, after a civil divorce has been obtained, to refuse a Jewish divorce, of "get."

A number of reasons were given by the rabbis for not using the marriage contract more fre-



DR. JUDAH GOLDIN
Many Contracts Used

quently, and some for not using it at all.

In large communities like New York, there is continued strong opposition from the Orthodox element. In some cases the couple's parents object and the old marriage contract is therefore used.

The new contract establishes a beth din (religious court) to which the couple are bound to turn should they stumble into marital difficulties. When necessary the beth din would grant a "get" or Jewish divorce.

DR. GOLDIN informed the rabbis of efforts under way with civil authorities, such as Dr. Anna Kross, New York City commissioner of corrections, to establish model marriage counseling projects where rabbis and professional counsellors would work hand in hand to advise couples.

This project subsequently would be expanded to all U.S. Jewish communities by the beth din.

Only three cases of Agunot, women whose husbands are missing or presumed dead, were brought to the attention of the

Hollander's Proposal Is 'Put On Ice'

Orthodox Rabbis To Stay In S. C. of A.

NEW YORK (NJP)—The news story in The National Jewish POST (April 13, 1956) that the Rabbinical Council of America would seek a delay in the decision on the matter of withdrawal from bodies in which Reform and Conservative Rabbis are members, was confirmed this week.

The National Executive Committee of the RCA has issued the following statement:

"At a meeting of the executive committee of the Rabbinical Council a decision was made that the relationship of the Rabbinical Council of America to the Synagogue Council of America shall continue as status quo and that the Rabbinical Council shall continue its participation in the Synagogue Council until such time as the Rabbinical Coun-

cil may wish to consider a modification of this policy.

"In addition, the national Executive Committee dissociated itself strongly from the action taken by the executive committee of the New York Metropolitan Region (NJP, March 23, 1956) with regard to affiliation with the New York Board of Rabbis. As the national policy making body of the organization, the RCA declared that such regional action cannot in any way be considered the official policy of the Rabbinical Council.

"It was further determined that this statement shall constitute the only authorized statement by the Rabbinical Council of America on the above mentioned matter. No other statement shall be considered as the current policy of the Rabbinical Council of America."

The statement is a setback to

U. S. JEWISH LEADERS BLAMED IN DEATH OF 6 MILLION

By S. ITZHAKI

National Jewish Post Correspondent

TEL AVIV (NJP)—American Jewish leaders were criticized bitterly for failure to act when they were advised of Hitler's extermination of Jews, before a crowded audience in the ZOA-Daniel Frisch House here.

Making the serious charges was Dr. Isaac Gruenbaum, Israel's first Minister of the Interior, and former head of Polish Jewry.

Gruenbaum documented his accusation, asserting that the U.S. Jewish leadership failed to even attempt to exert influence on its own government after the butchery of the Jews had already been in full swing.

Gruenbaum said that in those tragic years he was chairman of the Vaad Hatzala (Salvation Committee) and that his urgent telegrams and other messages to U.S. Jewish leaders "were not taken into serious consideration."

He added that "they would not believe the tragedy and even tried to persuade the Vaad Hatzala that there is no room for anxiety."

Although Gruenbaum did not name the U.S. leaders, he did announce that shortly "some unknown details of the behavior of American Jewish leaders during the years of extermination will be made available to the Jewish people."

ISRAEL WARY AS DAG GETS SYRIA'S WORD

JERUSALEM (NJP) — Israel continued skeptical this week over the effectiveness of the cease fire agreements as Dag Hammarskjold, UN General Secretary added one with Syria to the original agreement between Israel and Egypt.

The view here is that only full implementation of the provisions of the various armistice pacts signed by the defeated Arab nations with Israel will provide any real hope for peace in the Middle East. This would mean free access of Israel shipping to

the Suez, the use of the Hebrew University on Mount Scopus and the end of the nightly infiltration of Israel's borders.

Dag Hammarskjold very likely holds the same view, but so far is interested in first things first.

He will report to the UN by May 24, and then very likely return with a wider mandate to seek to end the sporadic outbursts which have brought this area to the brink of war.

Israel, while not expecting the U.S. to relax her strong stand

against supplying Israel with defensive arms, did not like the rebuff Ambassador Eban received in his new appeal to the State Department Monday any more than she appreciated the other rejections.

The killing of three Israel water experts and the driver of their car by Jordanian infiltrators in the Negev this past week did little to calm the fears of the Israelis already upset by the murderous fedayeen raids from the other side of the border.

Jews In Kishinev 50,000 — Inactive

NEW YORK (NJP) — Kishinev, that Russian city most associated with Jewish culture of the past, still has a Jewish population of 50,000 out of a total of 200,000, but Jewish life as such is almost non-existent.

New York Times reporter Jack Raymond found only one synagogue in the city famed in Jewish literature, but some of the Jews he questioned didn't even know about it.

As for Yiddish, Raymond said he still heard it spoken in the streets, but the language is no longer being taught, and there are no Jewish schools or other Jewish institutions.

Raymond verified that the Jewish ghetto has disappeared, with Jews living in all parts of the city. Nor are the Jewish workers concentrated in the trades and in tailoring. They are to be found in construction and industrial labor, side by side with others, Raymond reported.

\$265,000 Raised

By Teamsters Union

DETROIT (WNS)—The International Brotherhood of Teamsters, at a dinner here for its vice-president, James R. Hoffa, raised \$265,000 toward the building of a children's home in Israel. Among the members of the committee which sponsored the \$100-a-plate dinner was Bishop Bernard J. Shiel of Chicago.

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